

R. 1428.
97d 1

1039
5

THE
PROPHETICAL
WARNINGS

OF

John Lacy, Esq;

Pronounced under the

Operation of the SPIRIT;

AND

Faithfully taken in Writing, when
they were spoken.

L O N D O N :

Printed for B. Bragge at the Raven in Pater-
Noster-Row, 1707.

Price Stitch'd 6d.

THE
PROPHETICAL
WARNINGS
OF



29d
A 12
3

faithfully taken in Writing, when
they were spoken.

LONDON.

Printed for B. Budge at the Raven in Patern
Noster Row, 1707.

Price Sixtyd 6d.

THE PREFACE

HAVING in my Preface to the Cry from the Desert, given the Reasons that I had to believe, that the Camissars and others now Inspired in London, were no Impostors or Enthusiasts, every one that is willing to know fully the State of the Case, before he forms a Judgment of it, is referred to that Preface. What follows here does particularly concern my self, which I give with the same Awfulness and Appeal to the Searcher of all Hearts, as if I were called by Authority to do it upon Oath.

Having from November last, to the Beginning of February following, been present divers Times at the Ecstasies of Mr. Marion, Mr. Fage, and Mr. Cavalier, I can say, that their Agitations did never make any Impression upon my Mind or Imagination, such as to promote an Imitation of them, or even an Inclination to it. For the Space of at least eighteen Days before mine came upon me, I had seen none of them; and mine were so intirely different from any of theirs, that it is altogether unlikely that the Force of Imagination (as some without due Consideration have fancied) could produce them.

The first Symptom of the Emotions on my Body, surprized me in the Instant of Awaking, on the first Day of March, which was the same Morning on which I deliver'd to the Printer, The Cry from the Desert; those Agitations, in a very various manner, and hardly to be described, continued more or less upon me unto the 12th Day of June, before the Word was put into my Mouth; I can say positively, that I never once expected or desired to have them, before I was actually seized with them; but as they came not of my Will or Desire, so I know they came in consequence and Answer of my frequent Prayers, that God would guide me aright in my Opinion and Judgment of that awful Subject of *Innocentiation* among the Cevennois, whereof I had been then and for two Months before, preparing the abovesaid printed Relation or Account.

The bodily Impressions were gradually encreasing upon me, till the Effect or rather Issue of them was produced, to wit, the Opening of my Mouth to speak.

They began by a preternatural Course of Breathing; then my Head came to be agitated or shaken violently and forcibly, and with a very quick Motion horizontally, or from Side to Side: Then my Stomach had Twitches, not much unlike an Hyccop, afterwards my Hands and Arms were violently shaken, at length a Struggle or Labouring in the Wind-pipe, and sometimes a sort of Catching or Twitches all over my Body; and for about a Week before my Speaking, I observed my Tongue was now and then moved involuntarily, as were also my Lips, my Mouth, and

I am

THE PREFACE.

V

I am feverally; all which Preparation of the bodily Organs I found attended with a constant Elevation of my Soul to God; the Mind being unaccountably cast into a Frame of spiritual Joy, holy Contempt of all things in the World, and incessant Prayer, far more earnest and intent than what I had ever found before. My secret Prayers were inseparably attended with the Increase of those Symptoms, and during all this Time, I searched the Scriptures carefully for my Direction, and heedfully consider'd all the Advices given me by Friends.

After so much Care, and Fear of being deluded, I am the better assured, and do affirm without the least Doubt, that my Agitations and Words in the Ecstasie, are produced by a Superior Agent, and are independent of me any further, than that I do not, nor dare not oppose, but do remain altogether passive. My Mind at those Times continues clear and sedate; during which, my Fear and Caution makes me wait always, till the Tongue be moved by that Superior Power: Nor does any Impulse alone prevail with me therein; so that 'tis no longer I, as the voluntary prime Mover and Agent, that speak; and oftentimes I know not the Sense, till the Words are spoken, and so heard by me as by other Persons present: Nor did I my self write those English Words which are contain'd in the Warning of the 12th of July; but my Fingers were forcibly moved to do it, my Eyes being then close shut, and I under the Agitations; therefore I utterly deny my self to be the Framers either of the Agitations, or of the Voice; I have

have moreover thrice experienced a Tune, or Manner in the Voice it self, which I am well assured, I am no ways capable of, in my natural State.

I have great Reason to bless God for having had a virtuous Education, and for the Grace that he has since vouchsafed me, never to allow my self to live in the Practice of any known Sin, nor deliberately or presumptuously to commit any one such Act; I have therefore the more Confidence that God does not now deliver me up to so horrid a Delusion, as the voluntary speaking, of my self, in his Person would be; and when I believe, the wilful doing thereof would be such a heinous Crime as would deserve that I should be struck down instantly into Hell: It is a great Comfort to me (and the Means of my Assurance that I am no longer in my natural Liberty of Thought and Speech at such Times) that my Agitations generally hold me a Quarter of an Hour before I speak; which Time is generally employ'd in mental Prayer and Acts of Resignation, without the least previous Thought for the most part, of what at length is spoken, tho' sometimes indeed some few Words may be represented to my Intellect perhaps a Minute before. I know assuredly, that no Trouble of Mind, nor Melancholy, nor a Propossession of Propheticall Schemes, drew me into the State that I am under: I enjoy at this Time, thro' Mercy, a perfect Health, without any Pain, Sickness, or Weakness whatsoever, or any sort of Disorder proceeding from the frequent ecstatic Agitations; I sleep ordinarily 7 Hours in 24; I have

THE PREFACE.

vii.

have a good Appetite and Digestion; and I appeal to all Persons with whom I converse about my necessary Affairs, and to such other Company as does daily occur to me, whether I am otherwise beside my self, than only to God.

As to my Observation of the Lord's-Day, it has pleas'd God to vouchsafe me his gracious Visits more frequently and solemnly on those Days than on others; I therefore with Joy and Comfort wait for them; a Voice that comes to me frequently in my Closet, as well as before Company, which upon all the Enquiry, Reasoning, Caution, Fear, and Deliberation that I am capable of, I do firmly believe to be from God; consequently I dare not disobey, hide, or stifle, under the Dread of thereby charging my Conscience with a Load of Guilt and Horror unsupportable; tho' at the same time I am sensible what numerous Reproaches, what Loss, what Difficulties, what Hazards, what Trouble, what Labour, what Clamours and Contempt, the owning my self to be Inspired, has done, does, and will engage me in; I would not surely have unnecessarily brought my self under any of these, nor could I now, by my own proper Strength, bear up under them: But the inward Joy that I have from the great Comforter, has from the Beginning supported me, and I trust it will continue so to do, and make me in his due time triumphant over all.

The following Discourses being read to me immediately after they were pronounced; and the divers Originals of them collated and gather'd into one, before many Witnesses, (that is, of such of them as were

were not utter'd in the Presence of one single Person only) I did sign the same, being able, from the Aid of a retentive Memory, so distinctly to recollect my self, as that I am satisfied there is nothing in them, but what came from my Mouth under the Influence abovementioned: The Persons who wrote these Discourses (the first Letter of whose Names is at the Head of every one of them respectively) did also sign the compleated Original, and are ready to make Oath, if desired, that the same was faithfully taken.

To such as may take Offence, at the Subject Matter therein contained, I do repeat it as in the Presence of God, that I am not any ways the Author of it; and could I look upon it other than the very Council of God, or doubt of its being so, 'twould be an unexpressible Grief to me, to be a Messenger of ill Tydings to my native Country, which no Man loves better: But if it be the Result of Heaven's Determination, which none is able to controul; a Forewarning thereof is doubtless to be esteem'd a great Mercy; I am satisfied, no Man is able to charge upon my self, no nor upon any of our Companions, any sort of Disaffection to the happy Government of this Island; and I do further declare, that as to what I do either know or have heard, there never has been uttered in Ecstasie, or predicted, any thing of Evil to befall the Person of Her Gracious Majesty (as some Persons have maliciously given out): On the contrary, Blessings are therein clearly intimated to attend Her. I have been so careful to obviate, as much as possible, all just Imputations of Combination or Design on my part,

that

THE PREFACE ix.

that I never consulted any Man, either in the Publishing The Cry from the Desert, nor in my Preface to the same, nor even in this my Declaration; I have no ill Will to any Man in particular, nor to any Order of Men in general; nor ever did imbibe any Notions or Principles against the Clergy; whatever therefore these inspired Discourses do contain in them, that may be construed severe upon that Order, (could not be, and I know) was not dictated by any previous Opinion, or incident Intention of mine, as the Searcher of all Hearts well knows.

I had four elder Brothers, who had each of them the Happiness of Academical Education, two at Pembroke-Hall, and two at Magdalen College in Cambridge; but as for my self, 'tis well known among my Relations and Friends, that I came from Walden in Essex to London, in the Year 1680, being then Sixteen Years of Age, having learned no farther at School than Virgil, Horace, and a little of the Greek Grammar: For a Year after, or thereabouts, I continued to read such Latin Books as I brought out of the Country with me; but my Employment to which I was put out by my Parents, soon turning my Thoughts another way, I never since that time read more than a Leaf or two accidentally of that Language; and even that it self mostly as it may have come in my way in reading an English Book; except that about twenty Years ago, I attempted to read Strada de Bello Belgico, and finding my self unable to understand it, after having gone on in it about 40 Leaves in 120, I laid it by; whether the La-

X. THE PREFACE.

tin of the Inspirations herein following, could be furnished by me from such Initiation or Progress therein as I have here given an Account of; or whether of the many thousands in London in like Circumstance, there are any that can perform it, I leave others to pass their Sentiments upon: As to my self, I know that I do not now so much as understand the English of many Words of them (but as the Inspiration it self does at the time teach me inwardly the Sense of them) nor do I at all know the true Conjugations, and even yet, when out of the Ecstasie, I am utterly incapable of composing any thing of that kind, tho' upon the utmost Deliberation and Thought; whereas every one of the said Discourses came from me, without Premeditation, and without being able to guess in what Language the Spirit would then speak by my Mouth, till the very Utterance; and with concurring Agitations of Head and Body as before described, and which might be sufficient to confound the Sense of any premeditated Discourse of the most able or learned Head. In like manner there are hundreds in this City who can attest, that the French I speak at other times, is far short of what is here deliver'd in that Language. The Greek Words mention'd in some of these Discourses, came likewise from my Mouth, and the Sense of them was clearly impress'd upon me, in the moment of pronouncing; though the Words I otherwise understood not; there occur also, some Phrases and Peculiarities of Expression in the English, which I never read, heard, or thought of (to the best of my Knowledge) till they were thus utter'd, and my

THE PREFACE. xi.

my self; like the other Auditors, receiv'd them; all which Instances of Language, I can look upon as no other than the Earnest of a much greater Diffusion upon me in that kind, of which I had a Promise from the Holy Spirit by the Mouth of other Persons, before ever I had spoke in any other Language than English. In like manner I do fully expect the Gift of Healing, and several other gracious Promises which have been made to me by the Spirit of Truth, (which Promises are made to several other inspired Persons also, and to some who are not yet inspired.

I have no Rag of Righteousness pleadable in the Sight of God, but do depend entirely on that of our Saviour to cover me; I believe there is a multitude in this Kingdom, holier than I; and as for several Reasons I never expected a Distinguishment of this kind, so do not I think that God has selected me, for any thing in my self; but the good Hope I had before, of eternal Life through the Grace of God in Jesus Christ, is the same now. I am nothing, and pretend to nothing out of Ecstasie, so that 'tis no longer I my self: I desire not to be thought the better of by others, nor do I of my self; but I do believe that any Person who was convinced he had receiv'd the like Commission, would lye under a Necessity to perform it, or be exposed to dreadful Woes on the Neglect thereof.

There are already some Persons of our own Nation who have the Symptoms preparatory for the Prophetick Office, who will probably receive shortly the Completion of them in the over-ruling their Organs of Speech: And some there are of

them whose Mouths are already opened; one of whom has Visions, for the most part, in Ecstasie; I can attest for my self, as many others are ready to do, every one for himself, that the Inspired have frequently declared to us our Thoughts and Frame of Soul; and that particular Instances of our private Prayers to God have been answer'd from their Mouths. Divers Socinians have been convinced by this Dispensation, to own and confess the Trinity; and all that do attend it must confess it tends only and powerfully to Sanctification of Life. I do know that my Prayers have been instantly answer'd by Words pronounced by my own Mouth, and this, several times since I have been thus visited.

This Mission brings no new Doctrine with it, nor advances any thing dissonant from the Scriptures; the Calling of the Jews and Fulness of the Gentiles, may according to them be expected, by a Pouring out of the Spirit from on High; and the first Fruits thereof in the Apostles Days implies rather than excludes a Harvest. Judgments from Heaven being owned by the Apostle to attend the Prophecy of Joel to that effect, does shew that the Accomplishment thereof on the Day of Pentecost was not compleated, because no universal Judgments did concur with that Juncture: If Mankind from the least to the greatest, shall ever come to be taught immediately by the Spirit of God, they will not need other Instructors: Supposing any one then to be a true Prophet, he is no ways chargeable as Accessary to draw down the Judgments that the over-ruling Power of God foretells and denounces by him.

Humiliation

THE PREFACE xiii.

Humiliation and religious Fear will best become those to whom such a Message is deliver'd, and that may, as to the Publick, mitigate, or even prevent the impending Stroaks of Heaven, and without question will personally secure those who are suitably wrought upon by the Denunciation; and God grant the Disappointment of Jonah be mine in particular: On the other hand, it were to be wish'd, that Christians instead of Cavilling at the Message at all Adventures, and instead of forming within themselves Conclusions rashly, and consulting with the World too much for their Opinion, would rather give themselves leave to enquire first into the several matters of Fact necessary, with that heed and deliberation which the nature of the thing requires; and then laying aside all Prepossessions, would seek to the Throne of Grace with enlivened Affections, for a Participation of those extraordinary spiritual Mercies herein promised; to see and try, if God will not vouchsafe, that way, his Seal to the Truth of this Revelation.

Finally, I declare in the most awful manner, that I neither ever had or have, any Aim whatsoever, in the Profession I now make; the Clergy may exercise their Censures of me as they think good: I have no Design to invade their Office, or make my self the Head of a Sect, or do pretend to a new Set of Principles; I have here declared my Call, and he who (I believe) sends me, must determine whether my self, or they who scoff at it, be under a Delusion; I wish and have pray'd, that so far as the Truth, Wisdom, and Glory of God can permit, the Ocean of his Graces promised, may flow upon us, without the

Judg-

Judgments; as to the Denunciations upon this City and Kingdom, though the Time be not yet distinctly reveal'd to me, yet I have no Doubt, but that they will apparently begin within a few Months at furthest, and as the Divine Wisdom does, by the Uncertainty as to the exact Time, leave us to expect them every Day; so 'tis evidently his Design that we should immediately take the Warning, and happy are they who do not wilfully leave themselves to be surprized, and by hardning their Hearts, refuse all Conviction but what their Senses must at length produce; since that may terminate in their own irretrievable Loss.

Ever since the Words following were put into my Mouth, I have judg'd it a Duty incumbent on me, both to God and my Country, to have them declared in the most publick manner possible, to the end all Men might be alarmed, and make that use to themselves of them, which their Consciences should direct; I leave the Words to speak themselves and their Original.

London

July, 18.

1707

John Lacy.

The Marginal Notes were added by the Persons who took down the Warnings in Writing.

THE

T H E Prophetical Warnings

O F
John Lacy, Esq; &c.

I. *Thursday June 12. 1707. L.*

O Ye hard hearted and Unbelievers, fear, fear, fear, I am the Lord of the whole Earth, who am come down to visit for Iniquities; to pull down and to destroy; to purge away all Hypocrites. I call you this Day to repent: Choose; own, or deny.

II. *Friday June 13. C. E.*

O my dear Babes, shall the Men of the Earth pluck you out of my Hands? O Dust, Dust! what! rebellious Dust contend with Me? Contend with these? O all the Earth, I will make thee know that I AM. Man shall no longer prevail. Oh no, for I will not have a Competitor with me in my Throne. They shall see it's I AM, I AM, I AM. Shall Men overcome me? O Fools, Fools, I sit in the Heavens to laugh at the vain Thoughts and Attempts of Men against my Christ. The Earth make a Noise! And the Seas roar! what! against their God! O tremble thou Earth at the Presence of thy God.

III. *The same Day. C. F.*

O ye Sheep of my Flock; Oh come, come, come to your Shepherd, who calls you from all the Ends of the World, O ye Sheep of *Israel*, ye lost wandring [Sheep] come, come to your Shepherd, your Lord, who was Crucified by you:

He

He now comes [to call you] O don't harden your Hearts as your Fathers. O stiff necked, O hard hearted, will ye not come now? Will ye still stone my Prophets, that I send rising early? Return, return, ye Backsliding of *Israel*. Come, come to me, now at length, when I come to take my Kingdom. Your Fore-fathers rejected me, because I [was poor]. You would come to me, to be all Kings and Princes. Go ye, search the things written of me, (touching) this Day, go look into your Writings. Oh my Children, oh harden not your Hearts, my Ancient People. O ye rather come first, every one of you that hears me this Day. Come, come ye: [shew them the way: do not ye harden them]. I say, they that [think they] see, shall be made blind. Come therefore, my Children; come, my Children, come to learn, not to [impose] not to oppose me. Here, my Fan is in my Hand, and I fan all the Chaff of the Earth. O humble [your selves] before me, your God. What O! not before me? Search the Scriptures; for they testify of me. If ye be too proud to seek and learn, ye shall die in your Sins. I teach not as Man teacheth; for I see the Heart, and I touch the Hearts of those, whom I have chosen. My Sheep hear my Voice; I am no Stranger to their Heart, I am the good Shepherd. I seek not yours, but you. It is your Interest and Duty to seek me first: but I your God seek you first. Do not I come to give you a Kingdom. Where is the domineering Master of this World, that pays his Servants such Wages? Yet they rise, and labour for him. It is a weariness for you, to be one hour in Prayer with me. Open your Mouths in Prayer, and I will fill them. Will you give [infinite Mercy in calling you]? You must seek to God: I call you, and you will not answer. Oh! why so? Oh! why so? Ah, doubting! believe me; if you love the World better than me, go, go, go, perish with the World, I come not to be crucify'd again. No; no, no, I come to bring every thing into Subjection under my Feet.

IV. Saturday June 15. E. F. N. O.
 I have chosen this Place for my Habitation, for my Glory. I will not that you have any over you; I will preside over you, but I will make my pleasure known to this People;

for I have much People in this City, in this City: I will feed them with living Streams. I will set up my Candlestick here. It shall give Light far off: for the Nations [shall know me]. The bright shining, the Glory of my Truth, shall shine far off. It shall confound with it's [Brightness]. It shall confound the Lustre of Man's Wisdom. It shall put to silence the Wisdom of the Wise; Wise in their own Eyes, but Fools in mine: Wise to deceive, Wise to blind. I will take them to Task; for they labour for their own Glory, but not for mine: No, no, no; I see it: They think to hide themselves; but I see, I see all Things. I have chosen weak Instruments, the weak Things to confound the Great; and thou, my Child, thou, thou unlearned, shall be able to deal with them, for all their Learning. O my dear Child, I do remember thy House, and I will have Compassion, tho' they have provoked me. [Be thou steady, and obedient] to my Commands. Fear not: I am able to protect all those that I Imploy, I will remember all those that labour in my Work; That give their Names to me. [But they must give also] their Hearts, their whole Hearts: Nothing less will content me; Quit [the World; care for] nothing, nothing. I am All-sufficient to provide for you without your Care. Do not I feed the Birds? You call me your Father; [carry your selves to me] as [such]. Ah! Infants as you are, you can do nothing for your selves. Is not all the Earth mine? Can't I give you all, that I think good for you? Why then do you fear, and look to Men? Trust to me, and nothing shall be wanting. I love a chearful Giver [of Himself to me]. I will delight over Him, to bless him with my whole Heart, with my whole Soul. [What!] would you have more from your God? [To doubt, to fear] that is not the Faith towards your God. Will you no longer [trust me] than you can see? [That is as you do with deceitful Men]. Only be true to me, and nothing else shall fail you. If you doubt, if you fear, if you do not come when I call you; I will have none of you. I will bless my People, my People in this Place: I will watch over them. They shall know that not Man, but the great, I AM, does speak to them: I will speak to their Souls, and pour my Blessings upon the Willing and Obedient: But the Wicked,

Obstinate, and Obdurate Contemners, I will [cast into Hell]: for the Meek of the Earth are mine. I will feed them with Still Waters, that shall refresh, and bring a Joy into their Hearts, that none knows but themselves. Oh if you knew my Thoughts of tender Compassion to you, you would never (lock, and) bolt your Hearts against me. [Where I dwell I will be] Lord and King. I will not dwell, where I am not sole Master. I will exclude your selves: I will be all Master where I dwell. Then shall ye rejoyce in me, and not in the World; not in any Thing of your Own. No; they are my Gifts. If I have given my Gifts they are mine, [not yours], therefore do not pride your selves. Do not plume your selves with my Glory. Your Joy shall be full. If I did display all my Glory of Love, it would suppress your Frame. No, I reserve the full Joy for Heaven. When I will strengthen your Capacities; then you shall be able to see my Face, and not before. If I should shew you the back part of my Goodness; If I did not support you, it would blow out your weak Flame. What! not love me, when I visit your Hearts, with Celestial [Light] and Love! Ye now present, my Children, what is the delight you can find here in this cursed [Earth, which Sin hath envenom'd with it's Contagion?] What is that Delight, my Children? Is that any more than I can give you?

V. Sunday, June 15. B. C. E. F. N.

Hear O Earth, I will work a work in your Days, that all the World shall see, and rejoyce in it. For behold, behold you present, this is not the manner of Men. My voice shall be heard to sound throughout all Nations: None shall stop the Mouths of those, whose I open; for I am with them a Mighty King. The Lord is gone up to take the Authority due, due. Who will dispute it with me? Let them arise, let them set themselves in Array against me. I am the Spirit, that will be witnessed [to] by the Spirits of Men. What are ye my poor Lambs, what is your Father's House? What are you better than Others? No, you shall be humbled before me. No Man shall partake with me in my Glory. O thou, my Child, beware, beware, beware. If I do great Things by Thee, thou art the Engine; it is my Hand that does work the Effect. Take Counsel of me
my

my Friends, ask of my Mouth, and you shall have good Counsel. No need of advising with Men. I will guide you; I will extricate you out of all your Difficulties. Mountains to you, are nothing to me; I blow them off as a little Dust. I will that you be all tried: I will search you as Gold in the Furnace. I will cast out of you all that is not well pleasing to me. I will that you have no doubleness, no reserve; no doubleness I will have; Know, I will reward you sufficiently. If you lose by my Service, I will return it double to you. Whoever lost by any Thing of that Kind? I will deliver you, and you shall glorify me. I will be seen in the Darkness of Affliction; I will speak Peace, when this World speaks Trouble. My bright shining Glory shall dart into your Souls, from between the Cherubims. You shall know that it is I; therefore fear not Man. Am not I your Reward?

VI. *The same Day.* B. E. F. N:

Sing O Heavens; rejoyce O Earth; for thy God cometh with Majesty, to take to him all the Glory in Heaven, and Earth. Let Men grind their Teeth, and Devils rage; Tremble you hard Hearts; for I shake not the Earth only, but also the Heavens. I am not a Man that will mock others, or will be mocked any longer. Ye Scoffers, if the Devil cheat you, if you deceive your selves, you cannot evade my Eye, my searching Eye. Every thing shall be laid in the Ballance, every Thing that is defective in Sincerity shall be cast into Hell Fire. All outward shews of Men — Lift up your Hearts, open them: be submissive to learn of me. Prayer is a Sacrifice of sweet smell to me. Because all Things continue as they were, for some Ages, and Generations, shall they therefore always be so? Is this your Sense, ye Wise? I will create all Things new, is it not written so? Ye look, and see the outside of my Servant: What is he, but a poor Thing like your selves? Ye Scoffers, who could see Christ's Divinity in [his] Humane Shape? Oh, have you only bodily Senses? Observe the Scriptures; go home, look, look, look if you can spare time. If they do not testify of me, then this is none of my Work. Stand up and plead it; otherwise God is against you: the same yesterday, to day, and for ever; the same in

his ancient Servants of the first Generations, and the same now. Go, go; ask your Ministers; go, go, bid them search that they may instruct you. But every one shall answer for his own Soul: for I have intrusted every one with his own Soul; but if they Sleep instead of watching; if they give a false Alarm, I will punish them distinctly. My Word, my Word has past through the Refiners Fire of Contentious Men, that mix what they please with it, that distort it; But I will open the blind Eyes. Every One that comes unto me by Prayer, sincerely desirous to know, and to be taught, I will make my self known to him: For I do not teach by Man's Wisdom; I have no need of it: I did not use it in the first Ages of my Church. The Inspiration of the Almighty gives better understanding, than all the Academies. Great Words and Empty Sounds signify nothing. I can give to the weak a Wisdom, that all Learning cannot contradict, nor stand before. But I will plead in another manner, with those that wilfully shut their Eyes, and will not see: I will plead in another manner. I will spew them out of my Mouth; all corrupt Glosses, and the Teachers of them. It shall be known, it is I, and not the Instruments. I do not chuse the Learned; the Weak, I make them to know my Weakness is stronger than all their Wisdom. I follow them; I find them out in all their Retreats. Come; the Line is laid down, and every thing that is not streight, shall be abolished; streight according to my Word. It is I, will be Judge what is streight, and what is crooked. Who should judge, but I, I, I the great Jehovah?

VII. *The same Day.*

Are these all drunken, as the Apostles were, do you think, all you Good-fellows? O you Scorners of all true Religion, be it known to you, that it is not they, but I that come to speak to you; Do you know who I am? I am the great *Jehovah*. If you know who that is, then stand in Fear. Whatever you think, I come to judge and determine, as you think, and as you do. Can you be content to be ignorant of me, till you are in Hell? If you are so content, go your way hence. Is this [strange] that your Eyes do see? This seems strange; it may well do so, for I come to

to work a strange Work upon the Earth in your Days, which you nor your Fathers have seen. I am a merciful God, that send my Messengers before my Face. If you be offended with them, you cannot stand before my Face, when I come down to judge the Earth. Here is the Morning-Star; the Day dawns over them. They that are Spiritually-minded can discern it. Those that are wholly drown'd in Sense, how should they understand any thing Spiritual? I reject none absolutely, only I give you Time to consider; if you are willing to know what it is that you see, what it is you hear. If you will know aright what it is, [examine] without Partiality and Prejudice, without Reserves for any Party, or any private Opinions. I therefore in Mercy charge you, every one in this Place, as you will answer it before Me; for I will see how every one in this Place takes this Advice of a gracious God. I charge you, bruise your Hearts. Where is the Humble? I hear none else, but those that are broken in Heart, and strong in Faith. Did I ever promise my Spirit to any, in the Scripture, but to them that earnestly seek for it? 'Tis not a saint Wish; 'tis not wishing and woulding. If you do think of the fervent Prayer that I have required, what do you think of Praying in the Spirit with Groans that cannot be uttered? Them I hear, before all noisie ones, with cold Affections. And don't you need to be instructed, any one of you? Who then should you go to, but to the Father of Light to the Mind of Man. Know ye, that in your Hearts despise; improve every Hour. I told you in many Scriptures, some shall seek too late. I that invite and now call you, by the Mouth of one of your fellow weak Creatures, I do not ask you to cry to me in vain. No, it is my Goodness to give you an Extraordinary Call, to awaken your Drowsiness. Know you have not long to sleep; therefore dispatch what you will do. I call you; I bid you to look into my Scriptures: Every Spirit that cannot be tried by them, and bear the Trial, is not of me. But if you will needs judge the Things of God, who is to judge you; consider what you do.

If

If you desire to know more of Me, you will hear in this Place that I have chosen. But know I am none of your Fellow ; that you shall find very suddenly. What! will you not fear God ? I know who fears me. But if you will run upon Me, with open Contempt, you may well believe, I will maintain my own Work. My Word shall not fail, as long as the Sun and Moon endure ; my Word and Promise. O ye that are capable of knowing the gracious Thoughts I have towards you, O ye that know what the Love of God is ; come ye then and pray : Come ye, can you refuse a gracious Father, a Heavenly Father ? Try Me, if I will not pour upon you a Dew better than Manna ? If you be thirsty, I will replenish your Souls. If you pant, there is a Brook that makes glad the City of God above, and is now flowing down upon Earth. Oh taste, and see then. You that have tasted, Come unto your Lord as a living Fountain, that has no bottom. You may drink abundantly ; you may be satisfied here ; and what then will be above in my Arms ? I reach you my Hand, my little Babes ; fear not a condescending God. Fear indeed with an awful Fear.

VIII. *The same Day. B. F. &c.*

This was spoken in a private House. I have many Things to tell you, my Children. I consider your Weakness ; you are not able to bear my Displays. I will nourish you with Milk, till you are strengthen'd ; then I will feed you with strong Meats. The World cannot bear what I now say. Let them stop my Mouth, if they can. I will speak to them in other Language shortly. I know they will not hear ; they will not know ; they hate to learn of me. Every one is proud of himself, his own Way. They are full, and will bear nothing to be added from me. If I speak to them, they soon forget it. I hope better Things of you, my Children. Only be assured, the Number of my Faithful is great in your Eyes : They will be seen even to Men in a little time. For their sakes it is that I send these Messengers. Ah, great Opposition, even of my Faithful. My Messengers therefore have a difficult Task : But I will make it easie : I will bear the Burthen with them. Their inward Comfort shall support them, and more than
over-

over ballance outward Difficulties. My Spirit is their Comforter. They are Strangers to true Joy, that know it not. Therefore, my Children, do not think much. Weigh Things by the Sanctuary Balance. Weigh your Troubles that way, and you'll find them great Blessings. I have now but begun: This is the Day of small Things. But this little Cloud shall overspread the whole Earth, because it is mine. My Power will make it triumph over Devils and Men. I know you, my Children. If you can believe, I count it to you true Faith in Me. For else, how should this be? The Compass of the World, Worldly Prudence, gives a wrong Bias. The Lions shall roar after their Prey; but they shall go without it. I will shew you, poor weak Creatures, to the World, that they may know 'tis me; 'tis I and not you that do all this. I will place that upon you, I do not tell you what, that shall make Men wonder. If your Faith be now true, it shall grow. Look therefore to try it: That's all you have to do. I will encrease it in you, I will certainly pour out my Spirit upon all Flesh. I will leave none [upon Earth] but them that have it. For read: Beautiful for Scituation; the Joy of the whole Earth, the whole Earth, is Mount *Sion*, the City of the Great King. My Christ shall rule there. Happy are they that desire it for an Habitation. They do not know the Happiness before they enjoy it. Only pray, pray, Lord encrease our Faith; that your Faith may a little anticipate that Joy. Be sure, more are for you, than are against you. My Children, don't you believe, that my Angels encamp round about them that fear me? Are not an Army of Angels better than the best Guard of Men? Therefore let your Desires, and let your Activity be like the Chariots of *Aminadab*; quick quick, like Spirits. Are you ashamed to be like the Angels? They are not slothful. Quit your selves like Men. It is a Warfare: But you need not fear in the Battle; for I have a good Reserve to support you. The Enemy may think they shall easily drive you away. Steddy, steddy, steddy; for you will be all tried in that Point. Only pray, only pray; your Strength is nothing. I hope my Strength is sufficient. You make it yours by Prayer; for I will not deny it. Try, try, try; make it your's; fear not.

Alas!

Alas! Wicked Men [they] think that there is no God at all; because I do not judge them in this World. But I will judge them now in this World. Few of you, even my best Children, few, few, there is few, but do abuse my Goodness as well as the Wicked. I will be known upon the Earth. I will establish Righteousness upon the Earth. Judgment is indeed my strange Work. I have nevertheless Right to exercise it, tho' I forbear long. Only those of you, my Children, that are faithful, shall find plentiful Reward. I'll reward them as a God, not as they deserve. They shall be satisfied; O my Children, faint not, I give you my Hand. Take heed; take heed; watch, and pray. Have no more to do with your Idol Passions, nor any Interests in this World. I'll take care of what is fit for you. Your Riches shall be of another Kind, and better too. You will think so, when you find in your Souls what I will pour into them. You may be assured of all this, if you be steady. If you don't fail, I cannot fail. 'Tis not in God to Lye. Be strong in Faith. Give Glory to me. My Promises are your Expectation.

I will watch over your Assemblies; Oh; take heed, that the Word does not slip out of your Hearts, and Thoughts. Oh, this is but preparatory to something, that shall be revealed in a short time. I shall never be weary of visiting you, if you be not weary of my Visits. I leave you my Benedictions, and to this House. You know but little what I now mean. But look to your Selves, and you shall know these Words are not Trifle.

IX. Tuesday, June 17. B. C. E. F.

This was spoken in a great Assembly, where there was much rudeness and disturbance given.

O you that have Ears, hear, hear; I mean spiritual Dispositions. You are many of you Beasts before me, and you have almost lost in my sight the Distinction of Rational Creatures. You have only so much of my Image left in you, as will serve you to survive in Hell, if you repent not. For Judgment am I coming down into this World. Is it not written, that he that despiseth the Prophet my Son, he shall be destroyed? Look, look in the Acts. All the People that do despise [that]

Prophet,

Prophet, shall be destroyed : See if it be not so. Therefore look, look, deny it any one of you if you can. It is in the Third Chapter of the *Mt.* I speak not to you by Persuasion, but by Authority, for mine is the Earth : and all your poor sorry Lamps, I can blow them all out of your Bodies. All Teaching of Men will no longer prevail. Don't complain of me, for coming to Judgment. I have waited many Years, many Ages. Oh, fear and live; Laugh and die; laugh and die. Who is it you laugh at? Consider your selves. The People of *Sodom* laugh'd, that very Morning that was their last. He that laughs at my Calamities threaten'd, I will laugh when Anguish, Dread, Sorrow, and an Horrible Storm comes into their Souls. Go, go! No coming there; no, no, no. O presumptuous Moths! Would you tread God under your Feet? You frame Notions of me, according to your own Fancies, I hear : I see. What was threatned to those that said, We will not that this Man, my Christ, should Reign over us? Your Bibles are lost upon you. My Ministers are not only to blame: their Exhortations are despised; their Reproofs you value not: no, no, no. You make them contemptible. Every thing of God is with you Contemptible. Shall not I avenge for these Things? Consider with your selves, I give you time now to think. I do not surprize you with Judgments; And if you have any spark of Reason undrowned (in sensual Affections), then take it for Mercy that I warn before I strike. For you cannot bear, you cannot stand two strokes of mine: No, no. One would think Humility and Fear became any poor Worm of my Creatures. You that scoff me out of my (very) Being, is it not a Shame, in this Kingdom, not only to think, but to say, there is no God? **I AM; I AM; I AM.** Go, study that great Word. As for these poor sinful Nothings, that you look and stare upon, that are Nothing; if it be my Pleasure, to send a Worm, why not, why not, why not? You object?—— (am not I at) liberty to chuse the Manner? Did not I speak in divers manners heretofore? If I would chuse a new Manner, that I never used before in the World, who, who, where is that Insolent Creature, that will dispute it with me? But be it known unto you, this is no new Manner. You that
C
were

were of Yesterday; you will pretend to Judge what I have done from the Foundation of the World; and even what I can do. Your Hearts, your Hearts that disobey, shall shake worse, than you see the Body of my Servant do. And there is none that can help you then. Therefore be advised.

X. *The same Day.* B.

I am he that sits in the chief Place of Judicature. I will make it known in a Chamber upon that I am the only Judge of the Earth. *This was spoken* I will plead my own Cause. Well, my *in a Chamber upon* Child, they will say thou art mad: I'll *the way going to* soon shew who is Wise and who is Mad: *a Hearing at the* all who shall stop those that go for my *Attorney Generals.* Honour, I'll spew them out of my Mouth. Ay, any Cause but mine shall be heard; shall it? I will make Judges as at the first, when Justice flowed down like a Stream. I will make Courts of Justice know They hold of me *durante bene placito*. I never appointed any Magistrates to oppose me, from the beginning of the World to this Day. If any do it, so far they Urp over me. My Child, you to speak before Men? What are they? What, can't you trust my Words? I will back you, and be a better Advocate for you than ever any of these were for his Client. Tell them, my Child, that they owe an Account of what they are doing, to me the Searcher of all Hearts, and the Avenger of the Innocent, especially those whom I have sent. Thou shalt be before an higher Person in a little time; but I will not forsake thee; therefore thou, my Child, be thou submissive to my Will, and fear not. They think they have Power, but they have not. I can put a *Noli prosequi* to their Power, as well as they to mine Honour. What is done is by my Sufferance. If you be brought before Kings for my Sake, don't grudge that Service to your bounteous Master. No, leave it to him, leave it to him. He will either deliver you or reward you. You shall think it the happiest Hour that ever you had in your Life. I will shew my Self (such a God as they never thought me to be. No, no; for I will judge this World now. That's what will touch them more. Let's see how they will look when Arraign'd at my Bar. Do they

they think there is such trifling at my Bar as at theirs? No.

O my Children, I rejoyce over you. Oh if you knew what the Thought of a God is towards you, Oh you would rejoyce as well as I. Have a Concern for me, and what concerns my Honour in the World, and you shall have another guess Joy than the Crackling empty Joy of this World. O my Children, my Children, my Bowels yearn towards you. Take no Measures from Men in your approaches to me. An humble, sincere, meek Heart, full Faith in my Christ, that's all. Oh lay aside all other Things that look splendid before Men, but to me are nothing. I am not a Party God, No, no, how then should I be the Father of all the Families of Heaven and Earth, and of the Spirits of all Flesh? No, no. What are the little Distinctions that you make of them? Oh be not afraid of Man; for what is a poor Clod of breathless Earth when I blow upon him? What, what if the World did hate you for loving me? Will that counter ballance my Love? Oh, sure you are Wiser than so. Divide not the Child of your Affections, no, I am your Father; why would you ravish any part of your Hearts from me? No, no. For there is no dividing in my Rewards; I give you whole Heaven, without any bit of Hell. And why should you divide your Heart at that Rate between the Love and Fear of the World, and the Love and Fear of Me? Be very short in your Answer. Slight, slight.

XI. *Thursday, June 19 B. C. F. J. &c.*

All you of this Nation, is it nothing to you, to see me every Day crucified among you, that pretend to be Christians? Many, many of you deny my Godhead; and the most of you don't live, as if ever you had heard of my very Name: Others, others tear, and rend me with Heats; Crucify me, for my own Sake. Then (is it strange) my Fury should arise? Are ye then duly reformed or no? Look into your selves, and consider. I have given you long space to repent of these Crimes, these Fumes of Provocation, that have rose up unto my Throne. I will therefore come down to plead my own Cause again. Is it not written, that Blood, Fire, and Smoak shall precede the Day of my Glorious Reign upon Earth? Look, look into your Bibles. I desire no more of you than that, and humble Prayer. Don't

come to pray to me, with set purposes in your selves. Come to me teachable: not with set purposes, to any Party, or Opinion of yours. The Meek will I judge in Judgment, touching this great Matter, that you see before you, and is now doing. I know never a One of you, but if I would appear to plead the Cause of your particular Opinion, Ay, then you would receive me. I will confound the Wisdom of the Wise in their own Eyes. Let all Fear; and those that think themselves so Righteous, that they need not my Teaching to make them better. He that thinks himself perfect, is the most hateful Thing in my Eye, that is living upon the Earth. One Word to the Wise, as you think your selves, every one Wise: Therefore One Word to the Wise may serve. But if you be Fools, then you must be treated with a Rod. Look not so much to the Person of my Servant; no; look, consider the Words. Try them by the Touch-stone of my written Word, and pray in secret every One for himself: For I must have such Prayer in secret. Don't think your open publick Prayers are sufficient, in any sort or kind of Men. Ye make a shew to Men: but where, where do I see you, as you ought to be? Where are your Hearts, in secret, broken before me, for your unproficiency and Barrenness, under outward Means. I will watch every one of you, how you take this Advice from my Mouth, this Day. Is it evil in your Eye, to take the Advice of secret humble Prayer? Did ever any false Spirit invite, and Urge to such Duties, as you hear? Ay, if the evil Spirits did thus, they would soon break their own Kingdom. Whatever you think, this shall be an Aggravation of your Guilt, if you despise my Word; you despise the preaching of your Ministers, because they cannot tell how you apply it, and profit by it. But I do know every one of you this Day. For I will watch; and you shall give an Account to him that speaks to you e're long. Would you have me to prove, 'tis I that speak to you, as I did from Mount Sinai? No, no; every One of you would sink into Nothing, if I should. No; as the Children of *Israel* did, you would pray, you would pray that you might no more hear my Voice. And for speaking by Men, have you never read the Scriptures? Or did you never mind what you read? Sure then,

then, you know that I have often spoke the Scriptures by the Mouth of my Servants in several Ages. And how would you know, that I speak by the Mouth of my Servants? Must not I give some Tokens, when I speak, and not they? Every one of you would chuse his own Tokens, how then could God accommodate himself to every fanciful Person? I will chuse my own Manner of declaring my Voice in Men. Whether you hear, or whether you do forbear: it is your own Concern. It is great Mercy to this People, that I do thus warn them before I strike. How, how would you have me give Notice, before I strike with dreadful Judgments? Would you desire that I give no Notice at all? No; you would think that Severe. Yet I have right to strike, without any Notice given. But own me Merciful. Therefore I warn every one of you to Repentance. Some think they need no Repentance. There are too many of them. But I know there is not one Soul, that can plead, that they need no Repentance.

XII. *The same Day.* B. C. F. J. &c.

Oh ye that fear God, hear, hear.

you shall hear another Voice, in this City in a little Time; that will make you silent. It is the voice of the Lord, that brings mighty Things to pass. Before that Judgment comes, that I will bring upon this Place, all those that

This was spoken in a publick Meeting, where great Tumult and Disturbance was made.

fear my Name shall have their Houses markt. It is no Jest: fear, fear therefore. That is always a Duty upon you. What can be done more? They will not hear my sweet still Voice. I must speak to them in Thunder and Lightning. I speak by the Establish'd Ministry, and that they do not regard (and obey). I come in Mercy to forewarn them, by my extraordinary Messengers, to preingage them to my Service, and my true Fear. No, no meek Heart, that seeks to know the meaning of this Dispensation, shall go from me in his Prayer ashamed. I will pour out my gracious answers to him. -Is it not written, Kiss the Son lest he be angry, and ye perish from the right Way. I expect you do Homage to the King, the King of Sion. Can you get any Hurt, by fearing, and praying, and watching? To what End should

my

my Servant speak these Things of himself? Can he get any Thing by it, if you Repent, or not? It is your own Souls that is concern'd.

XIII. *The same Day.* E. F. N.

I will have you wait for the Instruction of my Spirit. He shall teach you in your Heart, more than you know hitherto. My Word has been corrupted. I will make the least, in my Kingdom, understand better of it, than the greatest Doctor now does. I have reserved great Blessings for these latter Days. O! it is astonishing, that the Divines (as they call themselves) should have no more regard to my gracious Promises of that Time. They would lock up, and keep the Keys of Knowledge, and so make Merchandize of my Word. This is the secret of the Matter. They will not declare the Glory of my Grace, that shall be in these Times, because their sorry Gifts should not fall into Contempt. It is true, I am at liberty to make known my Discoveries, and my great Vouchsafements to one Age more than another. My Counsel is all perfect, and the Decree infallible in the Accomplishment. But I will have Mercy upon them, and will call a great Many of them. I am well pleased with your Meetings in this Place. I will protect you from the Violence of Men. Tho' they make a Noise, do not I still the roaring of the Seas, and the Tumults of the People? Fear, fear nothing: go on, and have your Meetings often. Many that have heard of these Things, have a desire to attend, and you give them no opportunity. I will that you meet Three times a Week; and I will set a Guard over you. Do not fear. You need no other, than I set over you. You know not, but I know the Heart of all. Tho' the Insolent be noisy, and love to disturb, those that are silent are wrought upon. You will see Glory, and Fruit redound from these, in a little Time. I see it already. It is not any Man, nor any Thing that you do, that does produce a Change in the Souls of Men. How should it be? I know the People of this City will not believe, till they see Signs and Wonders. They shall not be long without them. Only I try my People, to see the Degrees of their Faith: And happy are those that press into the Kingdom of Heaven. They that would stay to the last Moment, however I may
forgive

Forgive their great Obduracy (and) Opposition to me. Mercy and Pardon is all they can expect from Heaven. But all ye that hear, that hear Christ's Voice, and readily obey it, are happy. Nathanael, that upon a little Evidence obeyed, of Christ, my Christ's Deity, he indeed was precious. 'Tis dangerous for those that stand out to the last; For tho' I may have Mercy upon their Souls, if otherwise sincere; yet they may suffer in this World, and even in Life too. A little Faith, that is unmixt with the corrupt Desires of this World, and that is sincere towards me, that shall grow and increase. Some that now doubt of this Thing, shall have so strong a Faith, as to say to this Mountain, Be thou removed, and it shall be so. And those that have sincerity of Heart, I wonder they cannot rejoice in me. How comes it, my Children? Should not you rejoyce in me? What am not I a better Object of your Joy, than you of mine? Rejoyce therefore; for what can the World give you—
 The Testimony I give you, of mine House; why is it that I chose this House, this Place, these Persons? Let the Love of God melt (your Hearts. Give me Thanks) and Praise every Day; That's Heaven begun. Till you serve me with Love, you do nothing for your selves. Love; to serve me with Love, it is a Disposition that has something anticipating of Heaven: And that is the quickest Way, the noblest Way, to come thither. There will be Sufferings. Why should you grudge some Sufferings, for his sake who suffered so much for you, and when your reward is so great? and when my Love to you, in calling you to those Things, is so distinguishing. (Your Joy) trust me; your inward Joy, shall be more than your outward sufferings. Only you must trust me. You may be called to Sufferings, before you have the full Joy and Consolation I have determined for you. My Word is clear: if any one suffer for me, I reward him an hundred fold in this World, and in that that is to come, Eternal Life. Is it not enough? Is it not a sufficient Warrant for you to suffer just for a Moment? And yet your Sufferings are but for a small Moment; a very small Moment. I tell you, not now the Days; but 'tis a very short time you are to suffer. My Servant, Thou shalt be call'd to suffer very suddenly. But lean upon my Arm; and thou wilt find thy

thy Sufferings the greatest Joy. Thy Enemies do not intend so much kindness; but it shall so prove. I will make thee proud of thy Sufferings: for I will manifest my self to thee, in that Time, more abundantly. There is Caballing to break all your Designs here to proclaim my Word. You were in a sad Condition, all of you, if Heaven were not more kind to you than Earth. You may well say, There is none fights for Us, but only thou, O God. Be assured there shall no Harm happen to you. Therefore you ought to resign all to me; for I know what is harm to you, and what is not. Every little Abatement of worldly Circumstance, is that a Suffering? No, no, no; If I take from you some little Circumstances of your Life; and give to you a Ten thousand times better One; where is the Hurt, my Friends? Only be assured, that all Cabals against me, and my Christ, shall have no success. They may Threaten; but that's all. Do not I bound the raging of the Ocean? Princes that imagine against me, and my Christ, they can do nothing against what I resolve to effect.

XIV. Friday, June 20. P.

As an Hen nourisheth her Chickens, so, do ye think my Children shall be ravished from me by the Vultur? My Enemies may take Counsel of the Devil. He will be liberal in advising them. He knows 'tis for their Destruction, when they follow his Guidance. He will precipitate them into such ways, as to hasten my Judgments upon them. I will leave them to him. Their natural Sagacity, they value themselves so much upon, will fail them miserably. Say they; What! Such a few Scrub French Fellows come to terrify us, in the Name of God, that sit here as Kings? Poor Creatures! that look only to the natural Faces of Men. They may well be so touchy and angry. They do not look to me at all. Oh, 'tis strange, in what I have done in France and here, they should see nothing of God! 'Tis I give Victory, and not their own Swords, nor their own Hands! They make Mock Triumphs. They do nothing more for my Glory, for the Triumphs I have given them. I will shew my self angry with them. I will laugh at them, as much as they do laugh and contemn you. I have a great Number, in this City, that will come to me, after, after

a few more Calls! Their Hearts are preparing. I will move some, my Child, to follow thee, instead of sending for thee; and invite thee to deal them the Bread of Life, instead of bringing thee to an Inquisition, to examine thee, the better to frame their Objections. I know their Hearts were so. Be thou stout. I'll manifest my Word by thee, without thy desire, of gratifying thy Friends and good People. Thou shalt go by my Orders. Thou must wait for my Order; and pray to me, and I will direct thee.

XV. Sunday, June 22. B: Ex F, &c.

Is there any one in this Assembly, does deny that God is true? He comes to demonstrate that he is True, in every Word that he has spoken, from the Foundation of the Earth. Have not I declared that I would have Mercy upon *Israel*, and call my ancient People? I am now calling them, that they may be with the Gentiles, one Fold under one Shepherd. I have often, by the Prophets of old, spoken to Men, and you acknowledge those Words that I then spoke to them. Examine then, upon what Authority you own those Words then spoken. (What!) Are my Hands bound? Will ye bind my Hands, that I shall not speak as I did to them of old? Is not this great Mercy to you, that I give you Warning of my Counsel, and Decree, that every one of you may flock in, and provide a shelter under my Arm? What! you own and profess that Christ is a great King; Is there nothing said in the Scriptures of his Kingdom on Earth? When he was on Earth, they asked him of the Time when He would restore the Kingdom to *Israel*. He answered, it was not for them to know the Times. That Time was reserv'd in the Father's Hand. If I did reserve it in my Hand, I am at liberty to reveal and declare it now, and when I think fit. None knows; is it not said, none knows the Father, but the Son, and he to whom the Son will reveal him? Is it not said, No Man can come unto the Son, except the Father draw him? Is it not said, commanded, that they honour the Son as the Father? Therefore come unto me by earnest Prayer, in the Name of my Son; and if you desire to know this Dispensation, you need

but to pray, without reserve, without Principles of Opposition. Come to me (as little Children) for of such is the Kingdom of Heaven. Come as such, to your Heavenly Father. Come unto me, and you shall receive Instruction. Is it not a Thing of Concern enough for you to pray upon? Would any evil Spirit direct you to go to Secret Prayer to me? Is it not for my Glory to discover, if it be an evil Spirit? Search therefore the Scriptures, for they will never testify to an evil Spirit. Examine therefore, and search into them. Every Spirit that calls Jesus accursed, is not of me. But every Spirit that exalts his Kingdom on Earth, does it not exalt him as Prophet, as Priest, as King?

Our Father which art in Heaven, &c.

Oh Father of the Spirits of all Flesh, the Giver of Light to our Understandings, the great Creator of Hearts; who changeest the Will, O say the Word, Oh call us unto thy self, by thy Spirit, and we shall run after thee in Holiness. Thou permittest Worms, thro' the great Mediator and Head of his Church, thou permittest us Worms, vile, sinful Creatures, to come to thee as a Father. Oh, put us into the frame of Children, that we may cry to thee, Abba Father. O Lord, open unto us the Scriptures. Incline our Hearts to search and read them. O Lord, the Ground is thine to prepare: The Seed is thine to sow: The Sower is of thine Appointment; Every one that desires to bring forth an hundred fold, hear the Prayer of his Soul this Day. If thou wilt rule in the midst of thy Enemies, O great Jesus, O make us of thy Followers, and thy Expectants, and thy Friends, and thy Imitators indeed. Renew thy Image, O Lord, in us. Oh, let every one be concern'd, and afraid, lest he should be found among thine Enemies. Oh let every one be watchful, that he may be found ready with thy Grace wrought upon his Soul: that when thou comest as the great King, as the Bridegroom, to dwell among men (we may enter into that Feast of the Lamb). Oh, make Righteousness flow as a Stream. Manifest to them those Graces and Manifestations of thy Love, that have not been in former Ages. O Lord, Bless whatever Word thou shalt put into the Mouth of thy Servants this Day. Oh let thy Word be a Sword piercing (the most obdurate Stone). Strike thou

thou with thy Arm, the hardest rocky Heart ; that Floods of repenting (and amending Tears may flow forth.)

XVI. *The same Day.* B. F, &c.

O my People in this City, you hear my Voice now whispered to you : But you shall hear it sound as with a Trumpet, throughout this Place. I will call many Labourers into my Vineyard ; and the Power of my Arm shall be known thereby ; and thereby it shall appear that it is my Spirit. Glad tidings of great Joy for all (that receive me). No Man knows the Father aright, but he to whom the Son will reveal him ; and how reveal him, but by the Spirit ? No Man can come to Christ, except the Father draw him ; and that is, by the Eternal Spirit. Those that have not the Spirit of God are none of his. He will form your Hearts anew ; and you shall know it is my Spirit by that. He shall enlighten them that are blind : and the wisest shall receive new Instructions, in my Holy Scriptures. I will manifest my Graces, my Mercies in abundance ; that those that despise them, and will not that I should reign in their Souls, may perish, perish without excuse. My Spirit is a Spirit of Joy and Peace to the Soul that has it. They shall triumph, they shall sing my Praises, with other Hearts, than ever they did. I will (dispel the Covering) of Darkness and Prejudice, that is spread over my People. Fear not ; Fear not ; I am with you. The evil one shall not touch you, to hurt you. My Peace ye shall have : No outward Trouble shall lessen it. It shall shine brighter to your own Knowledge, in that time. Your Souls shall delight themselves in Fatness.

XVII. *The same Day.* B. F.

You must not give heed to Slanders ; you shall have abundance of them. *This was in a private House after* What then, if I let them Curse you ? *If the publick Assembly.* I bless you, you shall find how I bless in your Souls ; ——— and great Blessings Spiritual (will out-weigh outward Troubles.) O you that have Ears, O ye that have Taste and Relish, should you not hear, and should you not relish what doth concern you, imbodied Spirits, (for) Eternity. Your Bodies are perishing ; and therefore rejoyce, in that you

are counted worthy to suffer for my Names sake. Oh what is that? Have not I shewn you the Way in my Humane Nature? Be not ashamed to own me before Men; and I will not be ashamed to own you before my Father, and all his Holy Angels. I come to Call, to Bless, and to Save alive all Men that call to me in Faith. My Judgments are for the Obstinate Despisers. Oh therefore come to me, that I may bless you, and you shall be blessed. If ye come, if ye come to my Servant, ye shall be blessed. My Spirit is One. It is not He, but I that do bless you. Hear my Word, every One of you. I will manifest my Power, by the Hand

of my Servant. Do you grudge me that? || *(Thou my ancient Servant)* nothing shall offend thee; because thou art of J. Ch — s who faithful and believest; and I will do was sitting by him, great Things by thee yet, before thou and spake as in the dieft.

Text, but none present having observed that by the preceeding words he had the Power to bless; none else did present themselves at that time for the Blessing.

I will defend my Work. This City, in a very little Time, shall know I have given Authority to my Servant, to Bless, and to Curse. I know your Wants; I come to supply them. I have spoken by my Servants. My Peace shall be upon them that seek it. I am a God that will never fail any of those that seek me, and trust in me. The Devil, nor his Instruments, shall have no Power over you, to hurt you. You must depart hence, and you are all safe: go without Fear; I am with you.

XVIII. Monday, June 23. B. F.

Behold, I come with great hast, mounted upon the Wings of (Almighty) Power; for the Earth is mine. Angels celebrate the Praises of my Work now, and Earth shall Echo back with joyful Acclamations; This is the King that lives from Everlasting to Everlasting. I will surprize all the Inhabitants of the Earth. I give them Notice, but they do not regard it: Therefore my Coming will be a surprize, because they will Sleep, they will Sleep. Every Knee shall bow now to him whom I have made Lord and King. The whole Creation shall participate of this

this glorious Day. The Earth shall burn like Tow. The Wicked shall be consumed (as Bryers and Thorns). My Church is the Bush that is not consumed. I will deliver my People with a strong Hand, and a mighty Arm. The Counsels of Men shall not prevail. No Establishment is any Thing, when I shake all Things. I must have an Union of another Kind than Men project. You your selves shall stand astonished at my Mercies to this People.

Did not I give Man Reason? And you will not use it in Things belonging to me. To do good, and to know me, they have no Sense. No Reason will prevail: they care not to reason: Oh, 'tis an Abuse to them, 'tis a Scandal to them, to use their Reason about my Dispensation.

They imploy their Reason about greater Things; Ay, the Trifles of this World touching themselves. Ah, Science, Science is all used against me. What shall I do? What shall I do? I will try if Judgment will do. I will not pour out all my Wrath at once; for I am merciful beyond all the Measures of Man's knowing it. My Mercy shall confound them in Judgment. It is not your Science that can do any Thing in this Matter. All your Arguments are nothing. Where my Spirit works, That can do something with them in Secret. Many in this City shall say, How blind were we, that we could not see sooner? Ah! Man must be humbled, and own himself to be nothing before me. I will confound them; and their strange Languages shall be confounded, with the Multitude of my Discoveries. All their Subterfuges shall fail. I will pursue them thro' their Caves, and every lurking retreat of their Fancies. Teachers! Teachers that will not teach my Word! they will be Leaders. I will break some of their Obstinacy. Learning! Learning that confounds the true Knowledge of me! Multitude of Reading to make Men Stupid!

XIX. *The same Day.* B. E. F.

You know nothing of the Length and the Breadth, the Height and Depth *In the same* of my Infinite Goodness. My People *Place.* shall be as surprized with my Favours, as the Wicked with my Judgments. As the Heaven is high above the Earth, my Mercy is far above all your Thoughts of it.

it. Oh, if you had Faith to desire, and to believe, and to expect! Oh, the Prayer of Faith, what would it not do for you? Did you think I would execute Judgments without Mercy. I come to pour, to pour down: One deep pours down, to the Gulf of this Earth, Blessings of God, unknown, that could not once enter into your Hearts. Ye hope for great Things: where is your Hope toward me, for spiritual Graces? Ye lose the Light of your Lives for want of Hope. Ye are Children. And what! Not hope towards so great, so gracious a Father. Have Faith, and Hope; why not together? Oh, nourish that sweet Grace of Hope; and pray that it may be increasing always. Hope, hope, a Christian Hope, is it only for Heaven in Eternity? No; hope, Invite by Hope heavenly Graces now. You shall find this is sweet Counsel. Delightful Hope now, where is it, where is it among Christians? To Bless and to Curse, is it not mine inherent Right to exercise, immediately, or mediately? The Judgment (is mine); it is not the Instrument's. By that I have display'd my Goodness to Man, in a way sensible (to their Eyes) to their Senses: because they are so stupid, and must be taught (by their Senses). I could teach Men by (the Voice of an Angel: but I chuse to do it) by the Voice of a Mortal (frail Nothing). This is a stumbling Block to the Worldling. No wonder at all.

1. Here follow
3 Blessings given
to 3 several Per-
sons.

1. It shall be a very little time before thou knowest what the Joy is of Christian Hope: And thou shalt have more intimate Communion with me than heretofore; go in Peace.

2. Thou hast truly sought to me. There are not many in this City that have done it. I observe thee; and thou shalt be abundantly rewarded for thy little Faith. I will increase it. Go in Peace.

3. Thou, my Servant, it shall not be long before I visit thee, before I visit thee with more exceeding Graces. But be thou Patient. Hope is a Grace acceptable to me. I have distinct Reasons, for with holding for a short Moment, but be assured all my Words shall be fulfilled.

Thou,

Thou, my Servant, I will visit thy House with abundant Favours; some I will reward good, for what they have done Evil against me. They shall acknowledge their Fault, every one of them, that have used despight to my Spirit. Thy Children shall be mine, I will not let thee be a Loser: no, no, no, not in this World.

You think Troubles Evil; but I know how to bring Good of them. I therefore suffer them, for Wise Ends; the Wisdom whereof will be known to you, when the dark Cloud is over, and the Sun comes to shine out in clear Brightness. You have no Faith. Do you not think I measure your Weakness? Do you think I will lay a Burthen that you cannot bear? Do not I use to debate, when I call out my Children to Sufferings, in measure, in Time, and all Things? Carry your selves towards Men, as if you had all the Power of the Earth: for you have a much greater to back you: for you have my powerful Arm. Carry no Concern in your Countenance and Converse; that by it, it may appear you have (the Influences of) those secret Springs of my Light, and Love, to support you; that you do not need from them, and that they could not give. The Day of your Trial is short, and your Trial is nothing, if your Mind be right. The Temper of the Mind is that that makes the Distinction. If you knew what I prepare for you; If you had Hope of what I promised, Hope, a raising Hope, lifting up your Heart to Heaven, The Bagatelles of the World, this Suffering would sink; rather fancy, than real. As sorrowful as the World thinks you must be, under that that would be sorrowful to them; you would be always rejoycing, if you did take my Counsel. And what if all those that despise you did honour you? What would you be the better for that? Turn, turn the other side. And if you have Hope and Joy in me, what are the Words and Maledictions of Men? What were those Emblems of the Pillar of Cloud by Day, and of the Pillar of Fire to the Israelites? The sensual lookt upon them as (usual, as) you look upon a Comet. They saw no more. But it was, by the Spiritual among them, esteemed, in the Wilderness, better then all the Pleasures of *Pharaoh's* Court. So, so it is. So it is now, in respect to my Spirits presence
in

in you. Your Bodies are the Temple of the Holy Ghost. You do not value (it). There is more happiness to a Man from within, than from all that Luggage, all that Circumstance of Trifles, that is without. Hide your selves in the Cleft of the Rock Christ, by true Humility, and nullifying your selves intirely; for indeed you need that Disposition, when I display my Graces to you. Oh, do not fear losing your selves. Those that do not quite lose themselves are cut short so much of the Love of God; the Sense of the Love of God. I do not chuse any, none of you, for any worth you have, or ever will have. I could tell the Day of performing all the Promises I give, and from the very Moment of promising; But 'tis fit Man should be humble and always waiting. 'Tis as sure as if I did tell; and as near too. But my Children, you are sensual still. I must lead you in compassion to your Senses. When you see the Desolation of the Wicked, That is a sensual Demonstration of the Happiness of your State, and (of) all I will do for you.

XX. Tuesday, June 24. F. J. &c.
The despised of the Earth, my *Sion*, that is desolate, shall be so no more. I come in haste, to build up her waste Places. You see not the Celestial Host, that is a coming down to execute my Orders: They are upon the March: Their Orders are dispatcht. The Lightning comes of a sudden; so shall the Execution be. I am not Man, (slow in working.) I spoke the Word, and the Earth was made. I speak the Word, and the New Heaven and the new Earth shall be done. Behold thy Deliverer, thy Saviour, thy King comes hastening, with his Sword upon his Thigh. He comes riding upon the Wings of Almighty Power, Flaming Fire shall consume before Him all the Scrubbe, all that cannot bear the Trial, the view of mine Omniscient Eye. I search the Heart and Reins. O ye Daughters of *Jerusalem*, Daughters of *Jerusalem*, prepare your Hearts. Where is the Frame of Praise? Joyn ye with the Heavenly Choir. Terror only to mine Opposers. No Mother ever pitied her Suckling Child, as I come to pity the Weak, that are true in Faith. My Bowels yearn over (them). This great King is touched with the Infirmities of their Nature. He knows (them). He did not leave his Compassions, when he left
this

this Earth. He went about doing good to the miserable Objects of his Mercy: And when he ascended, what was it for, but to descend again? He rose, and took Possession at my Right Hand, that he might give Gifts to Men. What Gifts? The Gift of the Holy Ghost; all Gifts in one. This is he that comes. The Shame of the Cross shall be wiped away. Oh then open the Gates of your Souls, for this King of Glory will not dwell where he does not intirely Reign. Your hostile Passions must be subdued, and abolished. He comes as a refining Fire. Every thing that will not bear his search, shall be cast out. Oh then, here is Love to you: where is yours, where is yours to him? Where is your Welcome of this glorious Bridegroom? The desire of his Kingdom, is incompatible with the allowing his Enemies in the lurking Corners of your Souls. He comes to take Account what Improvements you have made. The Time is short; hasten therefore. Oh lose not one Night. Oh rouse your Souls out of their careless Posture. Pray. Judge; judge your selves impartially. Let all the Leaven be purg'd away. If there be Melody in your Heart, Melody, Harmony of all the Powers and Affections of the Soul Godward, That is Musick Heaven delights in. One discording Tone will break the Agreement. Ye know what is the Dye if you do. He that improves faithfully a little shall have more. He that violently attacks, shall be let into the Kingdom, before the Door be shut. I come to shake terribly the Earth. And the Consciences of those, that reject me, shall burn worse than this Earth shall. I send the Voice of a Man; and many Complain that it is too terrible. What then will they say, (when they hear) my Voice from above? My long Suffering is great: therefore Men say it shall be always as it has been. Oh abominable Reasoning! because God is merciful, they crucify my Son every Day. O ye dumb, dumb Teachers, why don't you raise your Voice like a Trumpet? What! are you in that cursed Conspiracy against my Son? You are then design'd to destroy him. How comes it that his Glory is so little at your Heaps? I will plead in different Manners with Men. On some I will have Compassion, and that is all. But they that seek me, shall find Grace. Oh, what is all the Christian Church, but

Canaan? Their Sin is full: their Cup overflows with Abominations. My Soul abhors them: I can no longer bear. The same Fire of Vengeance to consume, is to my People a Fire of melting Love. Oh try, try how good the Lord is. O untoward Generation, that look for Events, before my Prediction is heard! Do they think I am such an hot-headed Reasoner? Should I strike, and tell after? Oh give over this Sottishness, this Blindness of Mind. What was the Instance of *Nineveh's* Repentance recorded for? This Generation will not have it any ways belong to them. No, No. God will be true to Them, when they are in Hell. They will not believe one Moment before their Mouth is stopt; before their Breath is gone. I will send more Messengers still, to cry aloud. For I will not that Men, have any Excuse for their Infidelity. O you Watchmen, if ye Sleep, if you be disturbed, you take it ill: you fly in the Face of my Voice, that would waken you. I am come down to reason with you. O ye learned Doctors, Sucklings shall confound you, you, you. I will make Babes teach you.

XXI. *The same Day.* Br. C. E. Ey. F. J.
Is not this a Vineyard, that I have dress'd, and watered? How is it then that they have no Understanding? What? is my Son a Stranger, that ye do not know him? O hard Hearts and Blind! Has the Glory and Light of my Truth dazzled, and made you blind? How is it then that you do not know the Voice of any Shepherd? What is it that I have set up my Candlestick among you for? Will ye be ever untaught? Will nothing do to convince you, but the Celestial Sign; the Sign of the Son of Man coming in the Clouds? What! No Sign previous? O wretched Infidelity! They will not know, and learn the Signs that do appear. Oh what shall I do for my People, that fly from me? My Bowels yearn over them. How shall I give you up quite? I am God, and not Man; else my Anger would blaze. Would you see the Vials pour'd out? I hate Names without Things, Reformed and Deformed. They hate to be Reformed, under a Name of being so. I am weary. My Expectance on such is lost. *Arabian Sand!* no Root; no Root for my Seed; no Root at all. Where is the Heavenly Flame

Name of Love in your Hearts, that should make your
 Sacrifices acceptable to me? My Stomach loaths a multitude
 of Sacrifices without Salt. What is it to me? Well! I
 will go into the High Ways. I will hide mine Eyes from
 those that care not for my Coming. They turn away their
 Faces, and I will turn away from them. I will look into
 every Corner, for those that are Teachable, that look to me,
 and not to Men. Every One (looks) to his own Party.
 You love Task-masters of the World, better than your De-
 liverer. Ten Thousand Things of their own framing, to
 Five of mine. (There) is nothing I require but the Heart.
 Their Heart goes backward from me, that sit before me,
 that pretend great Things. Think you I am a Man, that
 you can cheat me, as you cheat one another? Where
 is Love? Where is Love? What is become of that
 great Command? No, no; I will not excuse any, any
 Man, of that great Command, for any of these Out-
 ward Things. This Love, that I require, is not of your
 Own Party: Perhaps it may extend so far. I will teach
 you another sort of Love. Christianity without Love I
 abhor, I abhor. Doctrine of Devils! A Party-Coloured
 Thing! All is mixt with your own Corruptions. I come
 to renew my Covenant, with my People. All must be new,
 Prayer without Love to me! did I ever command such a
 Thing? My Kingdom, my Honour, my Glory, you
 do not once think of. Did I ever command Men to make
 their own Glory their End? All is corrupted before me. In-
 stead of my Glory being the End of your Lives, unless your
 personal Interest be concern'd in it, you are sham'd to do
 any Thing, any Thing for it. I will remember my Chosen. I
 am not a God that will destroy the Righteous with the
 Wicked. I will not upbraid, any for former Guilt, that is
 humbled for it. The whole is leavened; - I make a new
 Lump; I must make a new Lump. All they that would
 stand good Corn, when the Weeds are cast out into the
 Fire, all they that stand, must unlearn themselves. The stout
 hearted must become little Children. You that have contra-
 cted Rust in the World, you must be new, polish'd. There-
 fore cease from Man. Quit the World, and look into your
 selves. Become as little Children before me. O wash your

Garments. You would not wear such, — to me all polluted, all defiled, abominable. Wait, wait. If you expect a new Heaven and Earth, it must begin in your Soul. Oh hasten; haste your selves; Presume not of any Morrow. There is a Force in that Argument, altho' this Generation says there is none: for the Apostle says, The Expectation of such things should work Men, powerfully, into a better Frame. If you were thirsty, I would pour my Streams of spiritual sanctifying Grace upon you. Are ye little Children? The Whole need nothing. The Full can't admit any Thing. I have no need of any One; I have no need of any. 'Tis you need to receive from me; Not I that need any Service you can do. The Judgments sleep not: They are not delay'd. Believe, and save your Selves and Families as *Noah* did. I will bless every One of you, in your Closet, and your Retirement, according as you are there in my sight. He that is not niggardly stinted in his Desire, shall find I will open my Hand to fill. If there is no desire, what can I give? I have promised to be found of them that seek; to satisfy the hungry Soul: But the Proud I behold far off: They think themselves sufficient already. My Bowels yearn to dispence my Graces. To those that are desirous to receive from me, I am always ready. I will try a little Moment longer. If my People will not come without, I must hasten my other Voice. Oh, oh, oh! Nothing but stripes will do: How often have I lifted up my Hand? Still I wait. But if they will not humble, and repent of their Pride, of their Anger, of their Love to this World, of their filthy Conversation, I will rend the Heavens, and come down, and plead with my Rod. I will no longer spare. A very little Moment it is I will wait. I can wait no longer. All other Ways are lost.

XXII. Thursday, June 26. Cr. M. P.

My Hour is just come. There remains but one Moment. I will fill your Hearts with Joy inexpressible. Your Time of Patience has been but short. Your Reward shall be overabounding, exceeding, and beyond all Imaginations. My Child, Thy Commission is sealed, and shall be delivered thee in a few Days: When thou openest it, the Place and Kingdom shall be astonish'd, it is so large. Thou shalt know it

in a few Days. I will give thee Abilities, to convince, and silence all Opposers. The World will not believe my Children, till I send Signs and Wonders, and put (Power) into their hands. Then shall my Children be in Honour: But the Glory shall be mine alone. I will give them the greatest Gift for themselves; that is, Humility: Thou shalt have my Child, the Gift of Healing. I will open to thee the Scriptures, according to thy Prayers. I will send forth every Day, more and more Messengers to this Nation. Thy Infidel Friends shall be confounded, because they have ~~for~~ ^{for}proached my Spirit, under Pretence of good Advice to thy Person. I will take more Care of thy Person, than they ever did, or can do. My Children are all Weak, especially in Love to one another. I will that ye be of one Heart and one Soul.

XXIII. Friday, June 27. B.

The Triumphing of the Wicked is short. They think they have only a few weak Men to deal withal: They are inclosed in Flesh, and see no more than their bodily Eyes enable them to do: with them is an Arm of Flesh. I permit it to be so, that your Trial may demonstrate that you are, supported by an invisible Strength. They shall find that the Weakness of God is stronger than all the Power of Man. Be patient therefore for a very little Moment; you see him not, but your God comes as swift as the Wind, in your help.

Do not think my Church shall alway be like a Lodge in a Garden of Cucumbers? No, there are Palaces to adorn that ~~Jerusalem~~ ^{Jerusalem} that is coming down from above, to be here the Joy of the whole Earth, beautiful for situation. My time is fixed from the beginning of the World; but I have e'en staid too long to avenge mine elect that have been made the Kennel Dirt of the World; it even repenteth me that I have so long forbore to avenge the Blood of my Saints. But every Eye shall see that I am just in Retribution. Do they think they have extinguished my Lamp? No, no, no; That supposed extinguished Lamp shall communicate its Light to many Others. I will open to you a way to more prepared Auditors. I have a great Number of People in this City, and I will pour exceeding precious

Graces

Here he rose up in his Ecstasy, and laid his Hands upon the Head of a Person present, saying.

Graces upon them. *And thou, my Child, I know thy Heart is right toward me; I will make use of thee an Instrument in my hand for much good. Seek me by Prayer, and thou shalt receive what now thou dost not expect. Thou shalt know in few Days the Meaning of this Ceremony: It is not only such; but thou shalt find that it is not a Worm, but the Searcher of all Hearts, and the giver of all Graces, that has spoken thus before thee. Go, and be much in secret Prayer, and thou shalt receive what thou dost not expect; but when thou hast it, it is more in value than all this World if I should give it thee.

This relates to some doubting Persons in London, who had much press'd for a Meeting.

I would have thee and thy Friend appoint a Meeting with those that did once send to thee for it. Leave them to chuse their own Company and Place. Be concern'd about no Argument and Reasoning; for that is not the way that I intend to convince the World. I will be with you. Let one more be with you, and take the other Brother and Sister of thine with thee.

This relates to another Person that was present.

And thou, my Child, because thou art assiduous in my Work, I will do more for thee than I have ever yet promised. I am found sometimes of those that seek me not, but I will be surely found of those that do seek me. I will make thee a Pillar in my Temple, only rejoyce not too much when thou receivest what I will suddenly give thee, my Child. The Joy of a Soul sensible of the Joys it has, human Nature could not bear it, if I did not support you, and in compassion mitigate the very Joy; But all is reserv'd for Heaven.

Soon after this Ecstasy another Person came into the Room, and he presently fell into an Ecstasy again and said,

The whole Earth shall know that I am a God over-flowing with goodness;

the

the whole Earth shall be deluged with it. No Plant but my Truth shall grow. Every thing contrary to it shall be rooted up and cast into the consuming Fire. I will establish a Correspondence between the Inhabitants above, and those of my poor Creatures below on Earth. Am not I at liberty to chuse where I will begin a Work that is to spread over as far as the Sun shines? I began at *Jerusalem*; This is the Place where I (now) begin to restore all things that are corrupted.

"I will not be indebted to any Man, *Here he rose up*
 "he that ever gave a Cup of cold Water *in Ecstasy, and*
 "ter to a Prophet of mine, was not with- *went and laid his*
 "out his Reward, and do you think I *Hands on the Head*
 "will (now be worse than formerly)? *of the said Person*
 "Come thou therefore that I may bless *and said,*
 "thee.

"In few Days I will enlighten thee; thou shalt see who
 "it is that has spoken in this City, and in so extraordina-
 "ry a Manner. Be wean'd from all Prejudice, and be
 "teachable. Leave thy self to be taught by heavenly Light.
 "O leave room for God to speak to thy Soul. It is well to
 "hear all Men that speak reasonably (and soberly; But to
 "exclude God from speaking (to thee, O) it is not tol-
 "erable. I will break the Hearts of all those that reason
 "against me; — If I manifest my Power and Glory by
 "degrees, because Degrees do not go so fast as some would
 "have them — therefore they censure me.

"My Servant, I call thee to secret Prayer, and then I
 "will surely hear; and then I will call thee to further know-
 "ledge, and thou shalt never repent of it; for my Service
 "is an honour, and not a loss in any kind.

"Ask; if thou ask my Spirit, I will not give thee an evil
 "one. No, I never was that Father that ever gave a Stone
 "to him that asked Bread. — And thou shalt know
 "from me directly, when thou seekest directly, —
 "Go in Peace; thou hast been Instrumental; and behaved
 "thy self well toward my Messenger; therefore thou art
 "bless'd. Go in Peace.

I will send many more Messengers in this Town; and thou, my Child, shalt no longer be singular; and therefore ridiculed. I know how to pull down the haughty Stomachs of my own People. They won't allow me to appear in my own Way, and to work my great Ends by my Means, my Means. I will soon open the Eyes of a Multitude in this City that shall repent of their rash Censures.

XXIV. Saturday, June 28. B.

O ye egregious Fools! Is there any Wisdom against the Lord? Do you think to make a Trade of my Word? Was it given into your Hands to chaffer with? To please your Auditories rather than profit? How is it that you cannot see my Day? David saw it afar off, and he celebrated my Praises often, for what is not yet come to pass. What! will you neither enter into my proclaimed Kingdom, nor suffer those that would to enter in? Have you had Possession so long of my Vineyard, and therein ruled as you pleased, that now you will plead Prescription against my Son? Whence is this, O ye Labourers? Are ye become so much Masters, that you will not give an Account to him who is your Supreme Sovereign? What! was not the Kingdom of my Son to be ushered in with a great and terrible Day? How then, how then do you limit that to the Pentecost, which never did attend that Day? O ye willingly Ignorant! how have you thus, thus construed all my Scriptures, that nothing appears almost of this great and glorious Day of the King the Lord? A short while I will plead with you calmly. You have heard the Voice that sounds in this City; whence then (is it) that you do not hearken? Whence then, that you are Dumb? What Account do you give to your Flock? Is it nothing to you? Must Christ come to your Destruction? Will you repent then, or will you fight it out, and strive with your Maker and your Lord? Good Stewards you are! Well, my Sheep hear my Voice, They will come at length in spite of their perverse Teachers. When my Artillery sounds, I know their hard Hearts will then begin to shake. O Shame! O Shame! that the Teachers of others must be taught with an hundred Stripes. No Entrenchment of theirs will be proof against my powerful Spirit. O wonder! that Gospel Ministers should stand on the Devil's side against the Honour

hour of my Son. How far can their Opposition go? Will they Scepticize to the last gasp? Well, well; I will laugh them to scorn, and make them the Derision of their own People in a little time. The People are more innocent than their Pastors. They every one have added some Mark, they have every one added some Yoke, some new Badge of their own Invention, to detain my People from my immediate Government; ay, and when their People, *their* People, ay *their* People break *their* Laws, they make them to be much more Criminal than when they *only* break mine.

Where is the simplicity of Christian Love that should extend to all? Where is the Life of Christ among Christians? Where is Modesty among the Pastors? Where is the *Servant* of his People, as they call it? What! is there nothing that needs to be renewed? Well! I come to plead with you, all you Pastors. I will bring every Sect to answer for their Impositions. No pious Cheats. Are you the Men that Charge so much Imposture upon my Messengers? Ay, ay, ay, ay. Where is he of you, that can stand such a Fire of Purgation as you make, and intend to make for all my Messengers? Your chetif reasoning shall be exposed. Your corrupt Hearts shall be ript up to the view of all. Ay, ay, subtle Doctors to deceive, to deceive in this Point. What, do you think to Sophister me out of my Government? I'll try all your Distinctions to the last Idiom. Well, well, the People will hear plain Language. My Graces and Gifts that I am resolv'd to bestow upon others, and not upon the Tribe of *Levi*, my Gifts and Graces shall shine, and at length prevail to confound foolish Scrupulosity, multiply'd Opposition of Sciences.

Here his Voice alter'd; and he fell into grievous heart-breaking Sighs and lamenting Groans, for near a quarter of an Hour. Then frequent lifting up of his Hands in a way expressing also the same; then he began to speak, in the same low and lamenting Voice.

But I will sorely visit this sinful Land.

O ————— h! Oh Fulness of Bread and Idleness!

F

O ————— h.

O Unrighteousness in Judgment!

O Seats of Injustice! Councils without knowledge of me!

O Universal Hypocrisy!

O Politicks without any Mixture of Religion!

Blasphemies and Oaths — O Even taught!

O Where is the Authority used for me!

O Where the Mourner in secret for the Sins of Others!

O Where my Praise for the Wonders I have done!

O Where Uprightness among Men!

O O Governours, is there no Crime, ah, in Adultery and Fornication?

Ah! Ah! How comes Reformation so odious!

Is this a People to pretend Immunity from my Judgments?

Ah, haughtiness of Men must be laid low. They will not learn unless they are disciplined with my Rod. I will speak once and twice, I will try if they will hear, and cease their Indignities. But if they will not repent upon repeated Warnings, I will pour out my Indignation like a Torrent upon this Land. My Messengers that warn them of these Things, they are all Madmen. Let us see how they will Philosophize of me when I immediately plead with them. I know how they will take it, but I will so treat them, that I will be just even before Men in my exterminating a great Part of this People. The Diviners that divine sweet things to charm and lull asleep my People, I will make these Diviners Mad. I will verify the Words that I have spoken. They would know the certain time when I will do; O fine Exposition! No Preparation till, cheating themselves till, just the time; ay, and they would see the Day pass'd, before they will believe too. My Wrath slumbereth not, tho' they do. I come, and every Eye shall see me, and every

Tongue

Tongue shall confess that Jesus is the Lord; and every Knee shall bow to him.

XXV. Sunday, June 29. B. C. F. J.

What is Faith, but seeing Things invisible to Sense? I desire no more of my Children, than you all pretend to exercise. You believe in God; believe in me now, your approaching King. My Squadrons are set forth. They have their several Posts assigned them in all the Earth. Fear not that stubble can oppose a consuming Fire. My Care shall be a Wall of Fire round about you. As the Mountains did surround *Jerusalem*, so the Lord will always embrace his People. No Evil can touch them. Darkness and Fear shall flee away. They shall have no more Lodgment in your Hearts, in a very small Moment of Time: For the Legions of Darkness are not able to dispute with my Host. The great Conflict is between the Angelick Spirits. The Apostate Ones exercise all their Power, to remain possessor of their Ground. They shall be blown away for ever. The Dragon is chain'd already: he is leading, leading to that Pit, the Mouth whereof shall never more open, to let him out again. This great and terrible Day of the Lord, witnessed by so many of my Prophets, how is it that the Interpreters of them could think my Kingdom should ever come, without that attending introducing Destruction of the Wicked. There are many that do unthinkingly oppose my Will. I shall use means to undeceive them. No one shall be able to plead, He might not, he could not know what I am preparing for the world. The Ignorant I will have Compassion of. I will take no Advantages, as Men do of one another's Ignorance. Only the wilful, pertinacious Abhorrors of my Kingdom, I will abhor them. I know the secret Motives of their Opposition. Wherever Self is opposed to Christ, he shall see, all the World shall see, Who shall be Master, the Lord, or his Steward, his false Steward; the Landlord, or his Vine-dresser. I never did give to Man, a Property in my People: No; I deny it. A Trust of Exhortation, a Trust of Watching and Care for the Souls of Others, doth this give a right of Sovereignty over them? If you, Ministers, are set apart for my Altar and my Temple, and you are indug'd other Care; you are so provided for,

that you may Employ, that you may improve your Time to do good, to adorn all Things, and to manifest every part of the Glory that is due to my Sanctuary. If you think to please Men, you cannot please me. Is it agreeable, can you think, to your great Master, to see the choicest Jewels of his Crown trod under your Feet? Was he so Crucified, was he so Crown'd with Thorns, that he must ever have his Temples so pierc'd and adorn'd, even by you? If you are that strong Man, that will keep Possession of my, my House, against my Self; You shall know there is a stronger, that will deal with you, as you deserve. Oh, how it grieves your Hearts, I see; to see the GREAT JUBILEE, the Day of Redemption to Souls; to see the Acclamations of my Kingdom! O faithful Pastors indeed! Faithful for your Selves, but not for them you ought to feed; nor for me your great Shepherd, who will surely call you to Account. O you unfaithful, awake therefore; awake, There is some of you need waking indeed. For others, they will not. What pleading with Men, that are resolved at all Adventures to oppose? What a sweet Task you would have, with your People, if every one of them should resolve, never to come near you more, nor hear what you have to say? So you serve me now. I would reason; well; well Your Will is not more Omnipotent than mine. We'll try; who is to prevail. Therefore prepare your selves; prepare your selves to own or deny, But to the Willing, to them that are prepared, to them that do awake at my Call, to them that do watch, that do trim their Lamps, that do cloath themselves with Garments of Praise to me, Dispositions of Soul to receive me, to them behold the Shadows flee away; behold your Salvation peeps from the Top of the Eastern Hills; behold your King comes with Glory; not Glory for himself, no, it is for you, my Friends, and dear Children. Ah! that ever Creatures should think it their Interest to lessen my Glory, which is theirs. I have all Glory in Heaven: I however delight in the Praises of my People. Behold therefore your Deliverer: He hastens. The Womb of this Morning shall refresh your Souls, with a Dew purely Spiritual. The Voice of the Bridegroom will surely cherish. Surely it will excite all the Instruments of Joy in your Souls;

Souls; all the Capacities, all the Abilities, that move towards, and produce Joy. Sure, this sweet Voice will be glad Tidings. You have not yet seen his Banquet. You are but call'd now to come into that Palace, that he has furnish'd, that he has prepar'd for your Entertainment, your Solace perpetual. Oh think with your selves, All the Glory, all the faint Shadows of Glory among Men are (but as) a Point to the Circumference, when compar'd with the Magnificence, and Imperial State of this August Conqueror. An Army upon Earth, with Banners display'd, is a beautiful sight to Man's Eye. But if you saw the Inscriptions of the Celestial Banners, if you saw your Names legible there, in those Streamers, most sure, this would be another guests Sight. Ah! what Musick should be compar'd to the Heavenly Choir? They are coming down; They are coming down. Their Arms don't hinder their triumphant Songs: No; No; No. Nor shall the Misery and Desolations I will perform shortly upon the Earth, interrupt the silent and extatick Joys of my dear Children. I will strengthen your weak Bodies, that they shall be able to bear those transporting Exultations, those large Elevations of Soul, in Symphony with the Heavenly Inhabitants. Is this nothing to you? If you believe no more than you see, how are you Christians? What are you doing? Eat and Drink; that's the best. But Believe; but Hope: Hope for what you believe. Hope anticipates, and gives you a small Tast of the Celestial Banquet of the Lamb. Oh what is, what is to a thirfty and famish'd Appetite, what are Fruits and Wine! The Hope of what I promise will be so to your Souls, as the other to your Animal Spirits. You shall very suddenly feel and find some Drops of this promised Dew fall upon your Heads, and your Tongues. How many Rays doth the Sun naturally yield forth upon this Earth? The glorious King can shine upon the Souls of as many, with his Divine Influxes. Only open your Hearts to receive; open your Mouths wide: Oh, enlarge your Desires. Have no Distrust of his Readiness: He is ready to fill those your Desires. If they be small, he must give accordingly. Where there are mixtures of Unbelief, he cannot do so many, and so great Works. But where the Soul is truly empty, and where

where it is truly athirst for God, for the quickning living God; there let your Desires be never so large, he will give double, whatever you desire, expect or think. O meditate of these Things: And if you improve and build upon them, you shall find it was not a Man that spoke to you of himself.

XXVI. *The same Day.* B. C. F. J.

You see my Children, how I seek you out. No false Heart shall go undiscovered; no true One unrewarded. Oh if you knew what the Tears of Joy are, and how precious they are in my sight, you would wish, wish to melt into Tears all of you. When you come to see into my Heart, as I do into yours; when you are sensible what the Bowels of an Heavenly Father are, Oh, you would not detain one Moment, you would not detain your whole Heart; no, not one Moment. Oh, where are your Hearts? Is there any does bid so fair for them all, whole, intire, as I do? And when the whole Heart is toward me, they shall have a whole God delighting over them, to bless them eternally in all Graces. Why are ye then dull of hearing? Why are ye so slow in Motion? What! are you all Body, gross, all Flesh? Where is that Heaven-born Creature? Where is that which must mount upwards? Why don't it mount then? How comes a pure Flame to be so immerst? What! Are you afraid that the Joy of your Souls should do you any Hurt? What if it did break the Vail of Flesh, and carry you immediately into Heaven, would that be any Hurt? What! Am not I the Centre of Spirits? What! Am not I the Point of Union, that all Intellectual Creatures, that would be happy, must point to? There; there, the Soul is in its right Place. Why then so sluggish? Oh fie, Oh fie; that any thing in this World should hinder you from enjoying me! It is not always that I bestow my Graces alike. But when I come to deliver you; when I open my Heavens, and come down; when the Floods are rushing down, in hitherto unknown Benefits to Men, what! not one look to me? What! not one sigh for your Poverty, that I may Relieve and Comfort you? Oh, cast not away the Pearl of Infinite value. Have no mean Thoughts of this great condescending Love of God. What Notion

have

Have you of Happiness? What if you were in *Eden*; as it was before you were turn'd out thence? Do you imagine so grossly, that there was any Place of natural Earth, that could make up, an Happiness, for Intellectual Man, even before he fell? No; No; 'twas my Presence that made the Delights of *Eden*. And if I make again a Tabernacle with Men; why then, by my Presence the Earth shall become an *Eden* again: Ay, and with this Advantage; the Tree of Life shall be freely eaten of; and there shall be never no more Fear of Death. No Serpent shall ever enter, to tempt there any more. Well then: Is this State I now call you unto, not worth more Thought than any Thing in this *Dung-hill* World? Is it not worth striving for? And do you think the Work must be done without you; without that Meekness in your own Souls? No, you mistake my Dispensation of this new Heaven, and new Earth. Alas! You are to be Parts of it your selves. The Work must be done first within your selves. You are the living Stones, that must build up this glorious new *Jerusalem*. Why then, invite God to hew, and prepare, and polish you, for so glorious a Work, fit to adorn his Temple with. I am not far from every one, to watch how he improves my Words. Oh, I stretch forth my Wings, over my dear Chickens. Come, come, my dear Children, under my Wings, to hide you from the Vulture, that hovers over you. You have no other guard but my Wings. No, you are my poor Children, you are poor Creatures, he could easily master you. If I place any value upon you, it is by Grace. There is nothing in your selves that ever I saw worthy of my Notice. If I stoop to sensible Emblems and Shadows, to represent my Kindness to you; it is that they should convey (into your Souls) some sense of my incomprehensible Tenderness towards you. Oh my Love, my Dove, my Undeiled; come to the Waters where thou maist drink, where thou maist wash, and delight thy self. O my Bride, O my Bride; adorn thy self: Oh bestir thee. 'Tis not, a common Bridegroom, that comes to thee. Let thy Passions move towards me. Prepare; open thy Heart; open thy Breast. Oh! 'tis a glorious Inhabitant, that would dwell there, if thou wilt but permit. O every one that hears my

Voice,

Voice, come without Delay: Fear not to be the first. Quit your selves like Men. Advance against the Enemy. Put on your Armour: Your Captain goes before you. He will strike the Death Blow. If you do any Thing, it is only to shew your selves willing. He is willing you should appear; but he will do all himself. On your Part be ready: I give you Warning. Sleep no longer. Be active. Fear not the hideous Reproaches of Men: 'Tis all they can do. Pity them: Contemn them. Every Blow against you shall pierce my Side, I will revenge the Wound, whoever gives it me. Alas, alas; my Children, I have born all the brunt alone, of the People there stood none with me. Don't think I leave the Issue of the Battle to you, poor Wormlings. But you shall reap part of the Triumph, for the little you shew your selves willing to do. You shall have Trophies, such as the noblest Pyramid in *Rome* could never represent. Every one of you shall have more, than the greatest Conquerors of the Earth ever had in their Shews. Only let your Armour be proof, as to Sincerity. No Blow of the Devil then shall ever pierce thro' it. You are not of that number, that need the Rhetorick of my Artillery, to perswade them that I am a faithful God, faithful to all the Scriptures unfulfilled. Well; but for Unbelievers, they will stay to see the Shower of *Sodom* just upon their Heads. No; they will not possibly believe it, till they feel it. No Appearance of it at a Distance will convince them: No; not till their Soul is gone. Well; my Truth must stand. I shall begin to fire upon these obstinate Minds. All the Engines are provided. All the Creatures are mine. If I think fit, I can pull down the Pride of Man, by the Means of the Insects that he treads upon. The Armies, even of the inferior Creatures, are enough. But it is not them I mean. I have other Creatures, to be the Ministers of my Wrath, and to execute my Vengeance, to the uttermost, to the uttermost. Ah my Children, tho' I do not expect you will wait for Conviction, by some drops of my Storm that is to fall; yet the Belief of them should make every one of you to work out your salvation with fear and trembling. Search; watch; try lest ye be not Proof: For there needs a Sincerity, a Faith, and a Love of me. There

needs

needs such a kind of these, as will bear the Proof. Observe your selves, and watch. Who knows but they that think themselves Gold, may be found Stubble? Therefore the Judgments I do pronounce ought to be improved by you. Prepare to meet your God, with such a Heart as he has to you.

XXVII. The same Day. B. C. F. J, &c.

There are secret Contrivances against you, more than you imagine. I hear the Whispers of them. Ay, not only the Wicked and Ungodly; but even the Righteous, in their own Account. I am unwelcome universally. I shall be privy to all their Measures: But fear not, my People: My Chosen, fear not. My Counsel shall stand. They; they perceive not yet, that the Shout of a King is among you. They shall perceive it at Length, to their Cost. I have not brought you into an Odium with the World, to leave you a Prey to the devouring Wolf. I do not flatter you. It is needful for my Glory, that ye be tried. Ay, and if you can believe it, 'tis needful too, for your selves; for your own Assurance that it is not you your selves, but that is it he, that has set you at Work, who is a bountiful Master, and is able to protect. Would you have your Reward, before your Labour? Is it not, if for no other Reason, it is not good for you, to be in Tribulation for a while; that you may see how, how gloriously I deliver you? Oh; there needs more to destroy your Self-Confidence, than you imagine. What if you were in Jail? I can make the Gates to fly open. I can make your Keepers your Testimonials of my Power. I can make the Magistrate even solicit you to go forth. Therefore be not startled, or confounded, if you suffer. And if you trust my Judgment, your Suffering, at the worst, shall be your Enlargement, your very Enjoyment. Why then? Let the World rage. They say, ye are the Enemies of the publick Tranquillity. You are Disturbers. Why? They dream of an earthly Paradise: And 'tis true, in their Sense this Message must be disquieting. A Fools Paradise I'll make it to them, in a little Moment. O my Children, come ye to me; and there is your Paradise indeed. There ye are safe; there reposed. Ay, there's Light for you, my Goshen. Your Christ cometh.

Your Saviour does not now pray for the World : No : You are his peculiar ; They'll hang about the Ark. Oh no : But the Enclosure is Barricadoed. No Entry ; no Entry, when once my Trumpet Sounds, effectively, effectively. O my Child, leave thy Requests this Day to me. I will answer them both, in my Time. There is a general Conspiracy against me at present. But their Precautions, some of them, shall fail : And a Door shall be opened. Their Contrivance is to stifle. Many are aware that if this Voice was heard, it would prevail. Therefore their cautionary Prudence, that I never gave them : Their Prudence, that is all of the Serpent ; tho' they would cloak it under the Vail of Christian Prudence. Oh ; Oh how many Pretenders to (advance) the Glory, the Glory of Christ ! Advocates, if you believe them, of the Honour of Christ : Now, now study, employ all their Thoughts, how to prevent this Spark, this Spark getting into a Flame. They dare not come to abide the Tryal of my Scriptures ; nor of Argument ; nor of Evidence. No : They are for evading every Trial. Well : I will strike them with Astonishment, by the Powers that I will give to these Despised, to these Madmen, these Impostors, these Deluded Fools, these Dry Bones ; call them what you please, ye Men of Prudence. Such is my Will. Their Power, their Gifts, shall make Room for them. I will be magnified in them. Oh, oh ; what (raging) Fury, that I should not choose the Ministry ! I will have Mercy on you, ye unbelieving. Ye Opposing, ye Despisers, ye deserve to perish : But I will shew my self a merciful God. What ! Protection, and Licence, and free Liberty to All but my Messengers ! What ! No House, no Place, for my Messengers ! O severe Censure of me ! No Indulgence ; no Quarter ; no Law ; no Power ; no Protection for me ! No Compassionate Pastor, to receive for Once his wandering Lord ! No ; no ; no : Not a Hearing. You, you that would have your Hearers Ears nail'd to you, and every Word of yours to be repeated, as choice Rarities, in the Breast of your Auditors ! Well ; well : Your Lord he crys for a Refuge. He prays you not to condemn Him, without Hearing : For that the *Jews*, that *Pilate* did not. The High-Priest was more merciful to Him, than so. Well : Who has believ

ed your Report? Every One that condemns you would be believed, and Flounce and Fling too, that his Veracity, his Fidelity should be called in Question, what he testifies of. But no Mercy, no Mercy at all to These, These! Why so fast? Impostors before Examined! was ever Man so treated? No *English* Liberty, for the Man that speaks of me? (Even) the Rights of the Human Nature are forfeited. No Civility. Brutal Rage. Do not I behold these Things? No; no: Tho' they were Impostors, your Judgment is wrong. You have forgot all the Measures of Reasoning, as to this Point of my Servants. VVell; well: you will try it Omnipotence can protect them. You yourselves, one sort and the other of you, form the Meeting of the Raging Seas, to tear and shatter this poor Bark in Pieces, to see if God can save 'em alive. Nevertheless, I will try you a little while. As to the Enemy of all Godliness, I expect nothing from him. My People, I will try yet a little while. Oh, did you never read of Christ's coming, with Ten Thousands of his Saints, to execute Vengeance against them that had used hard Speeches of him? The Crimes of the Impious and Prophane, are nothing in Comparison of yours. Must my Judgment then, begin at my House? VVhy don't you come in readily, to join your Hosannah's, with the little contemptible Children I employ. My Call to you in this manner will soon be over. I do it to try who is ready. The Volunteers, chearful Givers of themselves, are precious in my Sight: They shall be distinguished. As another Call, I charge thee to publish thy Visits. Many will wonder, how a Madman should hit upon so many unlucky strange Truths. Dispatch, my Child; because I have other Things to reveal to thee, which I will not have known to them so soon. I will prepare the way, for those great Things they shall see. Fear not; I will be with thee, and with all those that shall not be ashamed to own my Cause.

Oh! I have a Favour for you: I have a Favour for you. I will yet distinguish this Land, in my Favour. Nevertheless, I will visit her Iniquities with Stripes. She shall not flee before her Enemies: In that Thing I will spare her. But she has sinned grievously against me: And I will vi-

fit her immediately with the Scourge. I will not destroy, but discipline them. I will purify, and refine them, a People more peculiar for my Praise. O *England*; presume not because I have given thee great Applause amongst the Nations. I speak not of any one Party among you.

XXVIII. Monday, June 30. B. F. S.

Well, my Children, prepare: The Time is just come that you are to be called to suffer. Measures are taken already for it. All, all are against you, There is scarce any Crime you could have been guilty of, but you would have had more Friends, than you will find in the Time of your Need. But you need none, I will never be from your side. I will give you inward Courage, that shall astonish your Persecutors. I charge you all to give Notice to all your faithful Friends to keep together, when the Storm comes, as much as is possible. I will give Notice of the particular Time and Thing. Dispatch the Work this Day begun, as swift as possible. They think of no less than suppressing my Work. If they knew what I have already declared, they would be quicker in their Execution. But right or wrong, they will have no Prophecy. Well; well: 'Tis strange to you, that you should have more Friends, after you are in Custody, than you have before. Your Sufferings shall turn to my Glory. You'll find the very Yoak of Christ easy; The Cross, no weight. The Distribution of Talents to my Household is at hand. You shall know your Portion every One of you, in a little Time. You shall find and see that my Graces, and my Judgments, are ordered by Wisdom becoming me. The Order of them shall be convenient and Comfortable to you. Remember I will direct your Conduct in all Things. If you be at a Loss, let my Servants seek by Prayer, and you shall have a faithful Answer; an Answer you may depend upon, without Doubting or Fear. There are Eyes upon you already, as coming to this House. Ye are safe but for one or two Days more, to meet here, with any Number. I will give you Notice further, as to this Place. But fear not,

for

for the Time that I have ser. You shall never want a Place.

What if I, to try you, should withdraw sensible Expressions of my Love? I warn you to found your selves upon a steady Ground. I do give Consolation: You have experienced something of them. But I have never promised not to intermit, for your Proof. I warn you therefore, that, what Trial you may have, you may not faint. Lie low: Be humble; That's your Safety. And if my withdrawing be for an Hour, if it should be, that it should last for a Night; I will visit you again with Refreshing Consolations; and Cordials shall be given, that you faint not quite. If you slip, I will have Compassion, to lift you up. I consider tenderly your Weakness. I am Sovereign of all my Favours, I can lessen, I can intermit or increase, as I think fit. You shall indeed more sensibly know my Distinction of Kindness, when my Judgments fall down, like a Storm of Hail. Your Joy then may be allow'd (to be) heighten'd, on that Consideration. Never pity any that sink under the weight of my terrible Blow: No, tho' they were the nearest Friends. You will see affrighting Spectacles in this Town. Let your Way be of adoring me, in all the Lineaments of my Beauteous Providence, Righteousness, Truth (and) good Will to Men capable of it. Be not terrified with what I have forewarn'd you of: For your Deliverance shall be what will make Amends for, and more then so, for all you suffer. With a mighty Arm, and out-stretched visibly out-stretched Hand (remarkable to every rational Mind) I will rescue you. Prayer must be your chief weapon. All your Friends are to be warned to pray with Vehemence. That is the Call I expect from you, and I will answer to it. If ye ery, if ye cry, I will hear you sooner than the young Ravens. I'll provide for you the Food of Intellectual Souls, Souls Immortal: and I will deliver Temporally too. *Daniel* was not more cared for by me, in the Lion's Den, than you shall be: And your Deliverance shall have something like to his: it shall be with an high Hand. I know the Curiosity of your Minds would fain know, when 'tis to begin and when to end: And you shall

shall know very near, without defining the Hour or the Day.

XXIX. *Tuesday, July 1. B. C. F. J.*

I am a pure Spirit, not mixt with a Body, that speaks to you. The way of my Union, for a Time, with Humane Body and Spirit, is undiscernable to you. You cannot distinctly know the Union of the natural Body and Soul, in Man; Much less my extraordinary adventitious Union, with the Soul of Man. I am come down, to visit this Place and Kingdom, from a peculiar Favour, in my Counsel. The Words, that I say, do testify of me, when they are examined and compared with what I have said formerly by the Prophets and Apostles. Those that would know distinctly, must enquire, and must hear. It becomes Rational Creatures so to do, before they judge; and Christians, before they judge of their Master and Lord Christ, more especially to search and examine. Try the Spirits is a Command. My Scriptures, they are a sure Word of Prophecy, and whatever does disagree with them, is not from me, who am all one from the Beginning of the World unto the End. I came to fulfil the Scriptures; not to contradict or weaken. I will prove my Mission from them, I desire no more of any, than that they should see what parts of Scripture are yet unfulfilled. And they ought to believe, that I will be as true to fulfil the remaining Part of Scriptures, as I have been to fulfil all the past Promises, and Prophecies (thereof). What if I, to make all Men to know their Distance, and to depend immediately upon that Spirit that dictated the Scriptures, have given such Predictions that, from the Form of conceiving and delivering them, no Man should know peremptorily the Time, and Day? I would that Men should depend upon the same Authority for the explaining, that they do for the Inditing them. What I do expect from this Place and Age, is, that they should examine, search and try, whether this Dispensation is according to my promised Word? And that they may judge, whether it be the Accomplishment of my former Predictions? I will give Light into my written Word, more then has been. And, by that supernatural Light, they shall find what they did not know before.

XXX. *The same Day.* B. Ev. F. J. &c.

Every Man shall be put into the Ballance and weighed; that who (ever) is not Standard, according to my Gospel, and whatever is not so, should be stricken and abolished. I sit as Judge my self. The false weights of Man's Invention shall not determine. It is good every One should try their own Ways and Hearts, before I make them come under my Rod, to try them. My Sheep shall be enclosed in fat Pastures: the Goats separate for ever from them. Be ready at my Call. You are to make one Line in the Battle. But there is a Front that will break all the Enemies Host to pieces. Therefore be courageous. Only stand your Ground. The Victory is assured. Am not I your high Captain? Do I then call you to any more, than what you did engage for? Who is on my side? Let them shew themselves forthwith. I will that all the World take one side or the other. You shall see my Trumpet gives no uncertain Sound. You shall see Rocks rent; the Earth opening in some places: In others, you shall see the Foundations of Cities shaken: All the Elements shall obey my Word of Command, Fire from above; a stinking Vapour from beneath. The Air shall Poison those, it should, it used to refresh. My Angels do make the fronting Line, and shall be your Guardians. I however expect every one should give himself to me; should hazard himself, and all he has, in this conflict, against Devils and Wicked Men. 'Tis not you that can prevail; I know. Yet I will——those Powers upon some of you, that shall break the Enemy. All Terror. Their Hearts shall fail, when they behold the same. I don't speak of Things at any Distance. They shall not exceed one Minute, one Minute of mine appointed Time: And the Time is at Hand. Oh, oh lose not your precious Hours; for you need much strength of Faith, to fight against the World. You need to ransack all Things within you, that you may be Vessels fit for the Oil of Gladness to be poured on you: That you may be fit and adorn'd with Robes, to enter into the Palace that your God and King prepares for you on Earth. The Use I expect should be made of these Warnings of Judgment, and Promises of abundant Graces to the Receivers of them; the Use is, That those that are to feel the

the One, may be left without Excuse the more: tho' they deserve no Warning; and I am just without fore-shewing them. But, my People; Oh ye are shamefully, scandalously sluggish. You are utterly inexcusable, if when I offer to give more than you ask, you have not Hearts once to ask aright. This is what I expect of my People, to be sought to, with Humility, Emptiness, Faith, Hope, Pertinacious asking. I expect such seeking from my People for what I do now offer, and I will give beyond all their Desires. Those that truly seek to me shall be safe, when I, with the Iron-Rod, strike their Neighbours round about.

XXXI. *Die Mercurii, July 2. L.*

Tibi semper adhæreo Cum vocas præsto sum. Sole clarior demonstrata erit potestas mea in te. Loquendi & Scribendi facultatem, mi fili, non tantummodo Latinè, sed & alias linguas tibi dabo; imò correctè, non solum Latinam sed & etiam Gr (æcam). Gratiam opulentissimam & excellentissimam huic populo——

XXXII. *Eodem Die. C. D. F.*

Dominus Dominorum is est, qui Magna loquitur per Minimum. Non linguam movet is, probabo; Ideo faciam quod isti Parvuli loquantur quod non possent. Atque eo modo convincam: Eo modo faciam Librum Sacrum eximie cognitum illicò, per quenquam. Ego solus Omnipotens, Omnisciens. Ecce ego faciam mirabilia, per manus parvulorum in terra; Per hunc vermiculum qui nunc loquitur, ac loqui nunc incipit Latinè. Servus adhuc fidelis, adjuvamen tuum est inexpugnabile. Terrorem hominum despice. Gaudium tuum Deus ipse erit, pro æternitate. Cor amore flagrans, O vos qui hic estis, Cor flagrans faciet, faciet descendere Copiam opulentissimam Divitiarum coelestium Tu, tu servus; tu, tu: te, te accuso, quod non à me requisisti gratiam quam tibi tendo. Gratia tibi apparebit clarior indies particulariter, ac ipso, hoc ipso die. Esto, esto nihil; admodum (ut) mihi promissisti. Et cum non est in potentia tua, faciam ego tibi gratiam, nomine gratiæ, quod tui est facere. Consilium meum, & Regnum filii mei concordat minimè Consiliis humanis. Magnates Mundi nequaquam agnoscunt Potestatem divinam, in hac re, præcipue. Volo, Jubeo Infantes, quos elegi & eligam, quod unusquisque computet in se, quod Deus

Deus sibi est solus amicus. Nonne, nonne tibi Servo demonstravi (heri) quomodo Omnipotens gaudet reddere momentaneas preces Servorum; mihi crede, unusquisque, ante supplicationes: Credite sine dubio tenuissimo. Crede, crede ante preces: & fides ista tibi festinat responsum. Audaciter vultum tolle. Mihi Nihil esto semper. Sed versus hominem permitto tibi, non insolentem, sed faciem latissimam & confidentem. Cor audax & triumphans tibi jubeo & do. Deum imperantem agnoscas ipse. Isti Servuli Domus meae, qui se jactantur Principes! Sed ego nullatenus (eos) ista dignitate honoravi. Nonne dixi servos omnium mihi clarissime honorabiles? Unde est quod Servi mei mihi gloriam nec dant, nec permittunt dari? Sed sibi furantur Thesaurum pecularem Sceptri Optimi Maximi. Date mihi rationem, quare non vox haec vobis est preciosa & spectabilis? Vos, vos publice requiro. (Sub.) poena laesae majestatis vos impero. Si nomen servorum meorum vultis retinere, vos tunc impero, quod mihi rationem detis publice. Hoc vobis non potest occultum esse, in hoc Oppido. Impudentes coram me! Nonne veritas Regni mei, nonne haec est mihi tanti, quanti Gloria vestra vobis? Sempiterniter expectatis, & vestram gloriam memoria nunquam vobis deest cultu & omni sedulitate curare. Nego quod vobis dedi gloriam quamcunque mundanam. Imperium formaverunt contra imperium (solius) Magistri Ecclesiae. Unde Reformati sibi Imperium clamant, quod negant esse, inter alios? (Dicent) quod hoc falsum est; Potestas legalis dat Libertatem. Student respondere hominibus sed coram me nequaquam est Responsum. Potestas legalis dat tantummodo Libertatem deligere locum & personam, ubi unusquisque Homagium faciat homini. Cum quisque offendant Pastorem, Lex non potest impedire Severitatem Furoris Sacerdotalis; nec etiam Detrimentum (quod) quisque sibi attrahit inde.

XXXIII. *The same Day.* B. F. P.

Ye, my People, have done well to come at length. I come to Call. I forbid none the use of their Reason to judge by. I command the search of the Scriptures to examine this Spirit. I blame those only, that have condemned me,

This was utter'd at an appointed Meeting with Ministers of several sorts, and some others.

in this City, without any Trial at all. I seek no Corner or dark Veil. My Servants have spoken publicly, and sought all Ways to publish my Will. On their Part there has been no Concealment; For so I will, and they must obey. This Voice shall sound to the Ends of the Earth; To those that do not shut up all Avenues by positive Resolution not to acknowledge it at all; To those that come with Dispositions sensible that they may learn still of their God; Sensible that the Residue of the Spirit is in my Hand, to send When and to Whom I please. Those that do own, that he dictated the Scriptures, must allow that he can explain them better, than any humane Comments can. I refuse no Trial whatsoever. Truth is Univocal. I am *Alpha* and *Omega*; the same in all my true Ministers, in whatsoever Age or Place they be. You say there was no need of such a Mission here, as in *France*, where no Ordinary Ministers did remain; But I see and know that your Ministers here do not teach nor proclaim my approaching Kingdom. As to that Point, they are totally silent, shamefully silent. Therefore I think fit to publish this Mission here, as in *France*; and not here only, but over all the Earth. It is a Happiness for you, to have the first Dawn of the Day; But the Sun is just peeping up, and shall soon display his Rays universally. As to the Manner of this Dispensation, I leave it to your own Trial, whether I have not spoke by Humane Voice often. Search whether it is Humane only, or whether I over-rule and impress the Organs of my Messengers? I call them, in their Persons, to Sufferings. No Man is an Hypocrite to himself, to draw himself into manifold Reproaches, Losses, and Sufferings. But tho' it is presumable, among you, that a Man would would not of Himself do so; yet because Mankind is deceitful, and you know it every One by his own Heart, if you know any thing aright of your selves, I leave you not to that Trial. I will evidence my Spirit, by the quickning Power attending this Ministration. I will evidence it mine, by the great Wonders from Heaven immediate, and by the Gifts and Graces communicated and conferred upon the Instruments I think fit to chuse. You are now preparing for full Conviction. There are some who have so waited, so watched, so examined, that

that they have received such Conviction, which, if you had pursued the same Measures, you could not refuse nor withstand. But you are happy at length to seek: for sure it concerns my Glory very much, to know what this is. It is the Part of Fools to wait for Instruction by meer downnight Stripes. My Judgments sleep not, no not upon this Place. They are, in my Computation, immediately falling down. Therefore to give Attention, and to watch, may well become every Christian Man. And if I promise my Gifts immediate and extraordinary; sure every humble, every true Christian Soul will gasp as a thirsty Land, and invite my sweet Dew: Sure every One will seek when I offer. What can he lose by seeking to me in Prayer? — my Spirit, the only good Thing, true and perfectly good. I never gave a Serpent for a Fish. I will not give you an Evil Spirit, when you come in the Name of my Son. Oh are you glutted already with my Grace within you? You have no true Grace at all, if it be not thirsty after more. Therefore try whether I am true in these Promises. 'Tis clear you can no way suffer. You may find that Reward, that your Thoughts no way lead you to expect. Try therefore. I call you: Try. I may give more at one Time than at another. I am free Chooser of my own Time, as well as Persons. 'Tis true, if you consult the World, and the Opinion of Men, you cannot come to me in this Way. There is nothing, to outward Matters, but Suffering. I promise you no better. But I will give you every one an hundred fold in his Soul, more than he can lose for my Sake. None shall complain of me. I know all of you. You cannot doubt that, supposing it be God that speaks to you. Nay, tho' ye do read the Scriptures, and have long done it, and have studied them, yet I can give you a more clear, distinct, and more affecting Knowledge of them. To me, as Law-giver, it belongs to interpret my own Laws and revealed Will to Men. If the Book was to you a Sealed one; when the Lamb has open'd it, it shall be no longer so. You know very well, you can none of you deny, there is to be a glorious State of my Son's Church, his Kingdom. This Kingdom is Spiritual. If you become Stones, to build up the Palaces of the New

Jerusalem; you must be hewn; you must be prepared; you must be fitted for that Use. Therefore prepare you; If you be willing to attend the Bridegroom; If you be willing to come when invited to his Feast; If you be willing, I will assist your poor, weak, frail insufficient Frame. The least Eye to me I discern: the least Willingness I will bless. Ask therefore in secret Prayer. There it is that I know Men, and find them often very different from what the World judges of them; Ay, and very different from what they judge of themselves. But come to me in secret. Your Answer shall be manifested abundantly, to your selves and others.

XXXIV. *Die Jovis, July 3. B. F. D.*

Extensa sunt Brachia mea indies, amore complexari eos, qui dignati sunt; qui se præstant humiles & aptos recipere gratias, quas profuse diffundo. Immensitatem infinitam notorie cognitam per totam terrarum orbem, notorie cognitam faciam. Profunditas naturæ incomprehensibilis meæ, demonstrata erit inexhaustibilis. Si exhaustari poterit; imbecilli humani generis tantum inde (attrahent) ut notum erit omnibus, quantum ego sum incomprehensibilis. Paratum est fulmen; manu tenet Omnipotens. Terrarum Nationumque Mors. Obruens Desolatio sequitur; sequitur Momento. Efflorescent Deliciæ suavitatis meæ in Urbe hac. Fratres volo esse Amicos. Grex non potest nec agmen subsistere sine unito ordine. Vobis, Amore inter ipsos dilectissime conjunctis, effundam, congregatis, insignia ultimi Amoris mei. Præparata & decorata est Mensa festivalis: Et Locum vobis curavi, ubi Fontes vitæ coelestis emergentes animi vestri suaviter gustabunt. Oratores Politissimi, libris Docti, Clarissimi, Vobis notum sit, Mamillas exuberantes extentas dabo, effluentes, quarum lac deliciosior & generosior & genere nobilior, quam Eruditio vestra, quam quod Eruditio vestra possit instruere. Ergo elegi non vestris Literis instructum, ut vos omnes Academicos & Bibliotheca Bodleiana stupidissime plenos, ut vos, imo, imo vos Athenienses, Disputatione peritos, ut vos confundam. Non ego vobis Veniam precor Quæstionem dare aut refellere. Demandem: Et respondete; non tanto fraudis acumine, sed cordis sinceritate. Verba non ego penso; sed cordis merita,

ta. Tibi & Vocem & Linguam possum aequè meo negotio aptam, possum ego aequè distribuere. Certum, puer mihi Charus, tibi dabo Signa demonstrativa Diplomatis mei. Et faciam istos insolentia plus in me, plus in me insolentia claros, quam Scilicet bona; faciam, potentia mea satis exercita, faciam eos agnoscentes tandem. O infantes, state donec meo immobiles. Fides vestra verborum meorum erit probata omnibus modis, quos mihi hostilis & inimicus Mundus vobis accumulare possit. Maledictio eorum produxerit occasionem Complexus mei.

XXXV. Eodem Die. B. D. F.

Causam mihi peculiarem quis vetat Authoritate propria defendere? An Pater-familias subditus est Servis? Nonne Regalia sibi reservata habent Principes Terræ? Nonne Civis Municipia clamat? Iniquum est quod Privilegia Sceptri mei sint adjudicata humano ore. Non vestrum est, O Judices, Non Peculia tua; Non in Diplomate vestro hoc est. Estote Prudentes. Judicio vestro avoco Sedi Præfidiali Universali. Ratiocinatio humana nequaquam conclusiva. Væ vobis! væ vobis! Si mihi vultis imperium dare. Inter Procuratores fidelis & intimus, pauperibus meis propitius, meritis super-mundanis accumulatus erit. Agnos Insignis celestibus ornatos, nec Vulpibus, nec Lupis derelinquo. Propugnaculum eorum est in Monte excelsio positum. Clamor populi, furor Principum eo tendere impotentes. E Turre Æthereâ Tormenta mea bellica in iniquorum Capita obruentia ruent destruent.

XXXVI. Diei Veneris, July 4. B. F.

Non tantummodo vos voco Amicos, sed & etiam Fratres. Ne dubitate: nequaquam. Cor lætans & Faciem jubili-
Quæ hoc & sequenti Capite (in Lingua Gallica) continentur, eo ipso die, quo de lite prædictâ jam disceptandum erat, in vicinia Curie promunciata sunt.

lantem

lumen vobis, & inimicis Confusionem dabo. Noscite Diabolos omnes, infernos & terrestres, in semetipsis nullam Potentiam habere, & permissionem eis non dabo, ultra quam vobis utilissimam video. An potestis oblivisci quod frequenter dixi, ut in tenebris lumen mentium, vos exhilarans emanat. Quis enim verat vos certo Præsidio, munire; ambuente Flamma, Circo Cœlestium, vos adire? Negotium, Cura, Studium vobis solum esto precari & credere. Absit perpetuo, exuletur Dubium, imo tenuissimum.

Terrarum Domine, Miserabiles Pauperculi, Vermiculorum minimi, Peccatum, Nihil, in alto Nomine Jesu Mediatoris, amicit Advocati nostri, in terra jacentes, precamur misericordiam experti extensivam, adhuc & tempestivam; Expertam animi nostri testantur. O Fons & Oceanus inexhaustibilis, omnia prospiciens, ignoras nullo modo temporis urgentem Tribulationem. O demonstra Potentiam supremam: Fac nos istius Experimentum, in Animis nostris. Da nobis Cor tibi firmum, Frontem placidam, Os divine mellissimum. O Rector Spirituum, demonstra identidem & Compassionem & Omnipotentiam tuam: convincendo, illuminando, opponendum, irridendum, spectantium Corda. In cordibus sit Testimonium Veritatis tuæ; Inde Gloria tibi in Urbe quam ex Gratia elegisti, Gloria Tibi affluerit. O Pater Cœlestis, gratias, quantum nobis licet, animis extensis, humiles, ardentes tibi soli reddimus, pro accumulato, pro indies repetito Amore tuo, nobis Peccatoribus celeberrimis. Tibi, O Majestas, Rex Regum, Dominus Dominorum, tibi cor resignamus. Tibi Dedicatione solenni devovemur: non exceptione ullâ, minimâ, in corpore, in rebus mundanis, in ullo quantalocummodo. O Pater cœlestis, qui es in Cœlis, Glorificetur nomen tuum, Veniat regnum tuum. Voluntas tua sit completa in Terris, ut in Cœlo semper fuit. Da nobis Panem quotidianum. Et audi & extende manum tuam, quam promisisti, Et Deo Patri, Filio, Sancto Spiritui Cœternali, Gloria hodie & in Æternum.

XXXVII. Du Vendredi, 4 Juillet. B.

(Ceci fut prononcé pendant le Procès, dans une maison voisine.)

Pauvre Enfant, (que) tu es, & timide. Je te donnerai courage: Je t'affirmerai contre toutes les Tempêtes, les Reproches (& les) Insultes, qui t'arriveront. On vous appellera. Je te donnerai ma Main: Je disposerai de ta Langue. Je ferai écla-

lter

ter ma Gloire, au milieu de cette Ville. Tant plus qu'ils vous persécutent, tant plus de Joie intérieure je te donnerai Vous êtes en Seureté, mes Enfants, pour aujourd'hui. Et puis que les Gens les plus éclairés, & qui prétendent de l'amour pour moi, ne veulent rien croire sans de grands Miracles; Je leur en enverrai de tels qu'ils n'attendent pas.

XXXVIII. Die Veneris July 4. B. E. F.

Salva Dignitate & Honore meo non possim tardare. Clementia mea insolentiam arrogantiam indies crescentem producit. Pro confesso tenetur, omnium Opinione, quod sine Miraculis, & magnis quidem, non credendum est Prophetis quibuslibet. Quid Moram diutius? Probata est Urbs. Testimonium requirunt convictivum, id est, Terroris plenam Vocem Dei ex altis. An Mihi credant experiar; (ah) credant necne (definiam). Consolatio vestra ne alterum habeat Salamen, quam ex ore meo. Adhuc Fidem vestram exprobari. Ecce instat, adest vobis Completio spei in me. Consilium in arcanis, multimodis extinguere Lumen; non Ratione, nec Legibus, minus autem Religionem. (a) Consilii Veritatis, unde est non consistemini, O Pastores? Unde est ut discordantes aliis, Mihi bellum gerere, sine ulla dissensione determinati estis? (b) Isti! De illis nil, nil expectandum. (c) De his Pastoribus, affectu mei gloriosis, de his nilne est sperandum? (d) Contemno: Utrumq; genus contemnendum. Tentabo si vestra Potestas in animis, an mea sit validior. De nullis sperandum? (e) Fulgentia Lumina tenebrosa. Refulgentia Lumina sine Lumine; sine conscientia honoris mei; sine fide in professionibus. (f) Vobis etiam declarabo Opus meum. Nullos excludam. Præparate. Parati estis? (g) En hic computant in Secretis, si non Ter-

Quæ in hoc Capite continentur, eodem die quo Causa prædicta jam, pro hac vice, discussa est, pronunciata sunt.

(a) Hic in Urbem id est, in omnes septem partes convertebatur.

(b) Occidentem indicat. O.

(c) Urbem demonstrat.

(d) Exsibilat.

(e) In Aquilonem convertitur. C.

(f) Hic brachium longius in Aquilonem porrigit. S.

(g) Urbem notat.

rore, an Adulatione, aut Discordia, Expectatione mun-
rum, aut Raptu quorundam vos disjungere. Sed hora
festinat. Me tangit Mora: Et Patientia vobis, sed aliquan-
tulum imposta in futuro. Sed me tangit, me tangit,

(h) *Sibilando Gau-
dium exultabundum
exprimit.*

Dignitas mea requirit, nec me vult
tardare vobis coronam dare. (b) (In

Mari) navigantes, Portum prospicientes
exultantur: Et vos, Filii mei, mare
turgidum momento desinit, quo Por-
tus vos placide intrantes expectat. Respondere mihi,
Opponentes. An Verax sum? An Justus? Vota mea

(i) *Ex imo Pe-
ctore suspiria ducit.*

promissa vultis vos nihili pendam, uti
& vos Honorem meum tractatis? (j) Oh
Mors, multiplex,

notabilis modo! Oh! ah!

Ignis

Aethereus

vorax!

Ah! Argumenta, O infatui! Quare vultis talia? Vos
supplico, misericordiam reduplicatam, & momento prolon-
gatam, vos sollicito non tandem abjicere. Vultisne Bel-
lum? Utrum? Respondete. Votum habeatis.

XXXIX. Die Saturni Julii 5. C. F.

Illuminati, Venerabundi, Nonne Ego venerari etiam de-
beo? Impedire poteritis ut Patronus sum aeorum omnium?
Non adhuc evasit hora mea argumenta tremebunda uti.
Sed cognoscite; momento tantum morari possum. Turbu-
lae vestrae Remedium affero. Quid? Inter vos sumne Ego
non venerabilis? Nequaquam? Imo cum Regnum clamo
declarandum? Quicquid Ego a vobis posco, tantummodo
est ut mihi permittatis libertatem eadem agere, que se-
cula praecedentia non me recusarunt. Unde est ut Ego aeter-
nus Spiritus Sanctus sum (creditis me?) disponendus, me

(k) *Exsibilat.*

inconsulto, secundum Directionem In-
solentiae vestrae? (k) Quisquis vestrum
sibi jactat immunitatem agendi ad li-

bitum. Immunitatem eandem Mihi Deo vestro negabitis
Magistri? Meum dare, aut ullo modo disponere Gratias meas.
Talentia vestra non naturalia vel hereditaria. Ea deman-
do. Eorum aut date mihi Gloriam, mihi soli Gloriam;

aut
dam. Praeparate. Parati estis? (g) Et
hic comparant in secretis, & non Ter-

aut auferam de vobis gloriata Domina.
 (l) O Mercatores, vendite quod vestrum est: Date quod vestrum est, & non meum. Sufficit vobis Prudentia in Aquilonem, & in mediam Urbem Brajaudata. (m) Illuminati rebus mundanis, Valificatis Lumen meum, spirituale, purum; Ergo vobis auferam. Restat inter vos Prudentia & Literatura, quae me respicit omnino nihil. Theatrum & Scholam erigo, vestras confundere. Arrogantiam nimis luxuriantem, Virga emovenda corrigam. (n) Virga non sufficit vobis; Athenae Oxonienses aliter instruenda. Mihi usurpenter, si conveniam, Thronum meum! Usurpatio vestra dilenda omnino. Villa ruinosa esto. (o) Urbs, haec Mihi chara, Virgam experiet feveram manu Misericordiae meae. De solatam nequeo. At Ira & Amoris Igne purificatam. (p) Dextra mea Fulmen agit. Aedificia ruentia. Ira flagrans & ardescens, cesserit momento. Gaudium Aurorae placidae, dilectissimae, sequetur Noctem terribilem, Tonitru luminosam. Argumentum convincens. Et dubitantes postea, non Virga, sed Gladio, Gladio, Gladio. Omnipotenti disputando. (q) Etiam vobis miserabilibus, Rebelles, Mei mementus sum. Ideo vobis pro Gloria mea, Indulgentia mea, vobis dabo aliquantulum tempus. Nonne Testis sum Infidiae vestrae; Infidelitatis?
 XL. Eodem Die. B. E. F. &c.
 (r) Non Ego Legatum pro Dignitate Personae mitto. Parvulum non tamen Principibus delege; non Pompa, sed eo, ut Mihi placet, modo. Potentiam habere meam sufficit, quam perspicue dabo. Oceanus & Fons sum, guttulis passim, quolibet succedente sae.

seculo, dispersis, non exhausti. Thesaurus Gratiarum nequaquam adhuc dissipatus. Patronus Ego non Necessitatibus tantummodo, sed Divitiis celestibus, Animas mihi charas ditare capaci esse non desino. Ex omni parte perspicio: Investigo Vias & publicas & privatas: Et Me gaudet capaces, Humilitate capaces preciosorum meorum invenire. Ecce descendit Imber, Torrens tumidus, Mei avidos Rore foelicitante satiare. Manus porrigo indies. Si quis, si quis indiget, Festivitate Celebratio propinquat; Hora instat. Si quis esuriat, Januas potentes unusquisque intrare possit. Est hæc Dies Indulgentiarum mearum. Nonne Regum est, Hymenæum Filii Hæredis celebrare Gratiarum exuberante Copia? Plenos non possum foelicitare. Sanis, quid illis Mei Opus est? Filio dedi omnia. Rebelles & Opponentes, non Ignorantia sed Pertinacia, noscite; Rex Regum Gladio cinctus adest. Apparatus, sed non solos, Legiones dedi Fulmine & Terroribus armatas. Vultisne Thronum & Sceptrum usurpare? Signa demonstrativa videant Omnes. Tubam sonantem audiant Omnes, nisi qui Naturam rationalem, quoad Spiritualia, turpitudine perdiderunt. Restat Intellectus satis, & hic, & inferis, confiteri Regem Semipiternum, nunc tandem in Terris Triumphantem. Vigilate & Orate: Me precibus oppugnet; Et Sedes in Palatio meo præsto habete. Habitus Decoratos poscit Tempus.

XLI. Sunday, July 6. B. C. E. F. &c. non

Your Leader is a great King. Strong
This was utter'd is his Arm, for your Protection. Your
at a private Cham- Shield is impenetrable. His Power is
ber. terrible to the Enemy. My Eyes be-
hold all, all Things. I discern the Up-
right. Your Persecution is at once permitted by me, for
the Trial of your Faith, and for manifesting the Inso-
lence of Others toward Me. The Fire begins to bring
every one to the Proof. The Thoughts of Men are, to
evade that Proof. Even the Pious, the Pretenders to the
strictest Piety, they, as well as the Profane World, sleep
away their Time of Life. They would not be tried in
this Point. But the Spark that is now kindled, shall search
what is Gold, and what Dross. For I have spoken it: I
will

will have it so. And when this Trial of my Voice has had a Moment's more sounding in their Ears, I will sift them by another search.

Κύει⊕ Χείρας. Ἐυαγγέλιον ἐν στόματι. Ἐν τε στόματι
ὡς ἀρχοντ⊕ Θεῷ.

Tongues are to convince the obdurate Opposers; and I will give them to thee, my Child. I prepare thy Mouth and Tongue. The Ways of my instructing Thee in the Articles of thy Commission, are secret to Men. I will shew forth mighty Works, in this City; such as no Impostors can perform, such as none but God can do.

This was spoken to El. Marion, on whom he then laid his hand.

“ My Child, the great Offence is against thee and thy Brethren; because of their contemptible Condition. So dim a Veil, so thick a Clond to carnal Eyes is this outward Appearance of thine. They know not how to conceive, how that great Power of God should shine forth from such a Vessel, or thro’ it. But I have chosen thee; and I will forthwith give thee Commission, to disprove all their Unbelief. Thou art to pray to me positively, for that Command, now. Pray daily for a peremptory positive Command: And I will hear, and speak the Word, in a few Days, I will give Order to my other Servant, to execute the Commission already imparted to him.

I command thee, my Child, to publish thy Latin Communications from me. Fear not, though all Men rise up against thee: For in a Manner it will be so. Thy Honour is not so much wounded, nor so much concerned, as Mine is: And therefore leave that and all things to Me. I am in haste to try all Men, that I may pronounce Sentence. Hasten therefore what I command thee. Ay, my Child, what thou hast found of my Kindness is nothing, to what thou shalt. I will make thee a Stumbling Block, and a Touchstone trying all Parties. What matter’d (*Joseph’s*) Imprisonment? I will surely hear thy Prayers; and Men shall know that I hear them. Tell them boldly, thou art no less than my Ambassador. The World will take Care thou shalt have no Temptation from them of Pride. But when

the outward Temptation is, I will remember to put thee in Mind of thy true Self. Remember then always, that nothing in Thee invited my Distinguishment. If thou forgettest This, I will expose thee; Oh! and set all thy secret Sins, in the Light of Men's Eye. I will expose thy very Thoughts, Delires, and Intents, that never came into open Facts. I will make Thee the vilest Creature in the World. Rest thou upon my Spirit, to remember thee; for I will be glorify'd alone, and I will not suffer even my Instruments to glorify themselves at all, nor to stand upon higher Ground than the rest of their Brethren.

** He lays his hand on El. Marion again.*

† John Allut.

I order thee * to pray for my Servant, that he may receive what I purpose to give him. Thou † shalt also pray for him. For I will dispence my Graces, in Answer to Prayer. And I will make it known, that the Prayers of the Servants I especially choose, shall prevail in behalf of others. I will have them all mutually dependent. No Superiority among them. If any one glorifies himself, I will take away what he glories of. 'Tis not long that you are to meet thus. Tho' ye know not what to do often, yet I am never at a loss how to proceed. I will bless my People, before you break up hence. Thou (E. M.) shalt bless them here, my Child, again. Oh! Oh! your Prayers are sluggish: therefore your Comforts, your Joy, are less. If your Hearts are warm toward me, you shall find a Change in that which comes from above, the Peace and Joy of the Holy Ghost.

O gloriously shining from between the Cherubims, We have seen great Displays of thy Brightness, toward us, vile Worms. We praise that great Name, which Angels, and purified Saints above do celebrate eternally. O Lord, these sluggish Hearts of ours touch with a Celestial Flame. Set them on Fire, that they may mount upward vehemently. The Fire of thy Spirit can quicken Stones. Lord, we believe thou canst make the Dumb to speak thy Praise. We have been all Guilty of the abuse of Speech most shamefully, every one of Us. That great and Noble Imployment of it, and which makes the Tongue the Glory of the Man; That which enobles us most here, is the Symphony of our Souls,
express

exprest with the Tongue, for the Excitement of others.
 This Angelical Privilege, that we have in Earthen Vessels,
 we deplore we have so sadly, for our selves, neglected. Lord
 open thou our Mouth. Lord, first touch the Heart; from
 thence let an Agitation shake the Tongue, to proclaim thy
 Name with open Voice. Oh quicken us in the Spring;
 and then all the Members, all the Faculties shall suitably o-
 perate. O Lord give us thy Spirit. If it be lawful to say
 it, give it without Measure. O let our Souls know no
 Bounds in their Desires at least; O Lord, raise us sinking
 Clods, raise us to a spiritual Life. O Lord bless to our
 Souls all the Methods of thy Providence towards us.
 Give us a Patience of Hope: Give us Joy in Trouble. O
 Lord, our Case is extraordinary: and we have only thy ex-
 traordinary Help to depend upon. We desire to live imme-
 diately, upon the Communications of thy self daily to us.
 O strengthen the feeble-minded among us. Thou dost not
 quench the smoking Flax, nor despise little Things. Oh,
 Thy Seed let it grow, because 'tis Thine. Oh wean us from
 the World more and more, That Clog. Oh take us quite
 out of it, in our Thoughts and Affections. Oh Lord direct
 all Things to thy own Glory. Display thy Power more
 and more, by weak Instruments. Oh Lord hasten to veri-
 fy thy Promises already given. Oh Lord help us not to
 ask for our own Sake, but to be moved purely with thy
 Love, and Desire of thy Honour. Oh, cloath us with bet-
 ter Garments; with Humility in particular. O Lord shew
 Mercy to this City. Oh strike not in thine Anger: but
 think of Mercy in Judgment, so far as is for thy Glory.
 O Lord shew Mercy upon this Place. Be thou the great
 Counsellor of our Queen. Guide Her in her Thoughts.
 Make Her Instrumental in thy Hand, for the Establishing
 the Kingdom of thy Christ. O Lord, the great God of
 Armies; Let the Destroyer of thy People be brought low.
 O Lord, shew thy Goodness, not only to us present, but
 to our Dwellings and Families. Oh be thou our God and
 our Household's. Oh leave not thy self without Witness to
 thy own Truth, by thy wise Conduct of them and us. To
 the great King Eternal, from all Eternity the Sovereign
 Lord of all Things; To the Incomprehensible Trinity; To
 our

our Gracious Father in Heaven, who alloweth Us an approach thro' the Humane Nature of Christ, that Head of the Human Nature, that Way that all the Race of it must go to God in, to find him a forgiving and accepting Father: To thee, Incomprehensible, Glorious in thy Goodness to all, in thy adorable Wisdom and Power over all: For our selves in particular, We Praise and Acknowledge the unexpressible Benefits we have received: To thee be all that is in us, devoted. To Thee be all Our Desire. To Thee be our Acknowledgment, in Voice, in Heart, in Life. Amen.

XLII. *The same Day.* B. C. E. F. J, &c.

○ If thou askest, my Child, with strong Faith, thou wilt expedite the Gifts promised. I expect more Prayers from thee. No Time, nor Breath so well imploy'd. As I have granted before thy Prayer, Praises become thy Mouth. — They will astonish thine Enemies. Who knows the Treasure in thy Cabinet? Declare it: Be full of such Conversation. Do thou think of Triumph. Let Sorrow be banish'd from thy Mind. Let my Spirit be, and appear to be the Oil of Gladness. The Joy I will give shall be thy Cordial and Strength, when Trouble is at hand. Let all see thou dost not grudge thy bounteous Master thy whole self. Fear not; for I will surely decide, between you and my Reproachers. This Cause shall never be decided by Men. All Men to me are equal, in this respect. No Great Ones have any more Privilege, to Dethrone me, and contravene my Counsel, than the least. Surely every Knee shall bow; Surely the Scepters of the Earth shall be flung down, at the Feet of my Son. Surely I am judge my self. I will plead with all Flesh. Every one shall answer before my Tribunal. A Rod of Iron shall break all Opposers to Pieces. Shall the Ax boast it self against him that uses it? I will hew the Nations by one another, and make them all know they are not the Prime Agents. Oh, Oh! what do I see in this World, that I come to pass now under the Rod, to examine every one? What do I see? Here are Millions of Prime Agents in their own Conceits: However inconsistently, they think so. All that oppose me, the King, I will surely judge them in this World. I

will

will not Condemn without hearing, as you do me! Come plead all you Masters of Reason; Ye Adorers of fine Sense. Come; give in your Accounts, why you will determine your selves, without Searching. Every reasonable Creature ought, with utmost care, to examine every Thing that bears the Stamp of a Divine Signature, to see whether Real or not. Indulged Ignorance of the Matter shall excuse none. A wilful Refusing to know, under Pretence they can no ways judge if they did see, Is this a Reason? What! you wilfully shut your Eyes. Did I ever give Eyes, not to lead and guide the Person? Who ever bid you put out your own Eyes, and pray to see better by another Man's? You have a strange Value for some other Person, that he should be more concerned for your Souls, than your selves; that he should know you better than your selves; and that he should love you better than you love your selves! How is this? You have not so mean Thoughts of your Selves, in other Respects. Therefore I, your Judge, will not, do not allow that, for an Excuse, before my Bar. There are some of you that say; We hope we are in a safe way for our selves for Heaven, without being concern'd in so dangerous (and toilsome) a Thing. To you I say: Are you concern'd for Heaven, only for your selves? What! without equal Concern for my Glory? What Heaven do you dream of? Is there any Heaven for those, that are unconcern'd for my Glory? O vile Hypocrites! you have not Faith to struggle against this World. I try you: I look. My Glory is my chief End. Have not I told you all so? In your Prayers, in your Confessions, you own it. How then can the great Judge take it from you, you Hypocrites? What! no Love to God? none can be, without Concern for his Glory; For as you require that his Glory it is absolutely, that you search this Matter.* What a goodly Tale is that magnificent Description, that I have given in the Scriptures, of this Triumphant State of my Church on Earth? All that own it to come, and cannot tell others when, nor will tell what it is to be, and yet without Search determine (this is nothing of it;

it; I cite You to give a Reason. You are bound in your own Presumption against me, to give a Reason of your own blind Wills: blind; blind; but wilfully blind. You, you are wise Virgins indeed! You think your selves of that Number. Ay! But the wise Virgins never pleaded for sleeping on; Nor did they say. We have Oyl and Lamps too. What need we Snuff, what need we trim our Lamps? No. they had better, more suitable Thoughts of the Solemnity of their Lord's Coronation. You first think your selves Righteous; And then so Righteous, you need no special Garment, for a Coronation-Feast. Is it not absurd to go to a great Solemnity, here among Men, with a common Habit? Why! You would judge so in these Things, these petty Matters. But here your common Dreß (must serve). I know whether 'tis Right, or whether 'tis Linsley-Woolsey Stuff, Pride and Hypocrisie. But I speak especially to those that I know sincere. How can They be excused, from washing their Garments? Is this tolerable? What! no Preparation at all? All your Ministers teach you a Preparation for the Remembrance of my Death. And is there none for my Triumphal Entrance into my Throne? Are you willing to be excluded any Share there? There is the Tryal: That is the Point. And it shall stand and fall, as you answer. The King is set down upon the Holy Hill of *Sion*. He will call to the Nations from far. All shall be gathered to him, or swept away. His Sceptre shall be reacht forth, to the Joy of all that own it. His Sword shall be unsheathed, till it is drench'd in the Blood of all his Competitors. All his Rivals for the Government of Souls.

(a) The Voice of Joy and Thanks-giving shall be heard among those that compose my true *Sion*. I will rejoyce over them; and they shall be satisfied, with what I will communicate of my self. (b) Let the Bride say, Come; And every one true in heart say, Come. (c) Thou art no longer desolate, O Daughter of *Sion*. Thy Raiment shall be Glorious. Thou shalt sit with me,

in my Throne. Thy Garments of Heaviness shall be all of Praise; For the Spirit of Praise shall dwell in thee. Then shall the Earth join in the Seraphick Anthems above. Your Knowledge of me shall be such, as to give you Subjects of Praise, more than ye now see. The Works I will do shall be another System of your Songs: And what is within you is the Seal, the Principal Spring of all. Ye shall look for Eternity, with a more distinguishing and relishing View. You shall know better what Christ does now in Heaven for you. Ye shall be more conversible to Angels. Ye shall be clear of the chilling Fear of Death Spiritual, Eternal, Temporal. The Devils no more so busy to tempt; your own Sanctification discharging that Warfare. The strength of that Enemy, your Flesh, and the World of Wicked Men shall no more trouble those pure Streams. You shall converse one with another, in this Blessed State now approaching, with clear Intercourse between Heart and Heart; clear of those Suspicions ye now have of one another; More sincere in Love; and so contributing mutually to Felicity. The Word of God written shall afford so many Fragrances, as if every Word was a Flower of a varied and delighting Scent. There are many more Beauties that shall be discovered, of this new Creation that I form. Your Light is Dim. I have spoken according to the Measure of your Conception and Ability to understand. But if these Circumstances of the new Heavens and Earth be desirable, why then, prepare to meet thy God, O Sion. O Jerusalem draw not back. O my ancient People, fly not from me. I remember the Name of your Fathers: For the Oath that I have sworn (that) I will not leave Jacob for ever; I pity. 'Tis enough. Your Rejection for a Time ends with a complete Redemption. Behold a Standard lift up upon the Top of the Mountains. It shall be taken down no more, till all that will, come under its Banners, and signify the Authority of Him, who has placed it there.

* My Heralds are arrived. The sound of their Voice shall go out thro' all Nations, to summon my People to come and lift themselves, and enter their Name in the Muster-Roll, under that

** He puts his
Hand to his Mouth,
as if he held a
Trumpet.*

K

Royal

Royal, Imperial Standard. I have another Trumpet to sound, that will make the Earth tremble. It shall shake the Conscience of (all). I shall see whether the Wicked will learn; whether my People will take the Invitation. For Judgment am I come into this World. I come to avenge mine Elect, the Blood of my Chosen. I will sit as Judge alone.

XLIII. Die Lune, July, 7. C. D. F.

* Ω ἀνδραποῖς, ἐκ τοῦ Οὐρανοῦ

* Cantant Hym-
num Chorus Caelestis.

(a) Rex Jesus lo-
quitur.

(b) Responsio Ter-
ra, Cantu expressa.

(c) Rex loqui-
tur.

(d) Ambulat &
Ensem e Fenestra
prehendit.

(e) Bacillum ar-
ripit. Gladium nu-
dat, & dextra pre-
hendit.

(f) Hic & Ensis
micronem in solum
defixerat; & Ba-
cillum humum ver-
sus demiserat.

(ἐρχέσθαι) ὁ βασιλεὺς Ἰησοῦς.

(a) Responde mihi Terra. Voces
Caelestium reduplica, Absit Tristitia;
Triumphos non decet.

(b) Hospes benevolens (&) adven-
tissimus! Oh! Oh! Oh! Aurora sua-
vissima Resurrectionis.

(c) Resurgite Animæ, O vocem
vitæ audite Surgit. O Attendite.

En Liber Omniscientiæ meæ. Consci-
entiæ Librum vestræ ut producatis vo-
lo. Animas meas, ubicunque per Ter-
rarum Orbem, earum rationem, redde-
re mihi Creatori & Judici instanter vo-
co.

(d) Longæva Patientia mea; sed
Momento nunc durare potest. Ultor
Deus Tribunali suo vos citat rebelles,
pertinaciter audaces. Traditores &
verbi & Gloriæ meæ, vos tandem jubeo
prostratos me veniam imprecari.

(e) Aut Sceptro, terra jacentes, aut
Sceptro debitum honorem reddite sine
mora; aut Gladium me tenere cito ex-
perietis. Humilibus Sceptrum tangere
& permitto; & invito.

(f) Precibus festinate dona quæ porrigo. Modus
accipiendi, quoad vos, est supplicatione
incessanti. Ea quæ promisi nullo modo
recusem. Et vocem & faciem Hyme-
neam commendo. Pauperes, indigen-
tes,

tes, prefantes esse oportet. Dispositionem dandi notate ; & pro concessio teneatis, cum corda vestra sursum fide & amore tenditis, paratus sum Ego. Hoc modo vos itidem paratos expecto. Deinde Deum pro vobis confiteantur multi. Urbs hæc non diu vobis inhospitalis erit, Servi & Amici mei. Me expectaturos indies in hoc loco monco. * Consilii & admonitionis meæ propositum, O Filii, aut negligentia aut alias vacatione injuriosa ne contemnitis.

* *Subridet.*

XLIV. Du Mardi, 8 Juillet. B. F.

Les Armées s'approchent l'une de l'autre. La Bataille se fera tout d'un coup. L'Artillerie est chargée. L'Espérance est à la main. || L'Alarme est déjà donnée. La Trompette commence à sonner, pour l'Assaut premier ; car le Combat est commencé. Il y aura bien des terribles Coups ; de grands Carnages. Les généraux celestes ont tous leurs Ordres. Le Capitaine leur a donné tout ce qu'il faut, pour leurs Instructions. D'aujourd'hui vous apercevrez quelque chose, de ce qui se fait. Il s'agit de l'Empire de toute la Terre. L'Usurpation du Diable, & tous ses Accomplissements, va de ce moment, toujours de plus en plus en décadence. La Destruction totale, dans l'Abîme : Jusques là qu'il n'y en aura pas le moindre vestige. La Terre sera renouvelée : La Face en sera tout à fait nouvelle, d'une Beauté charmante. Ce ne sera plus comme aujourd'hui. Et les Delices en seront non seulement spirituelles, au sens des hommes ; & les hommes me seront bien plus chers, qu'ils n'ont été encore : Mais mon Plaisir sera sur la Terre. N'est ce pas assez ? I'en ferai un Jardin de Plaisance, pour m'y promener à toute heure ; & pour y soulager & entretenir, d'un Festin perpétuel & délicieux, tous mes chers Amis. Les fontaines vives y couleront. Les ombres, la verdure en fera, sans la Souillure de l'hiver. Un Printems, des Fleurs, toujours dans leur Beauté parfaite. Les fruits jamais manquans, dans la perfection de l'Automne. Des ombres ravissantes. Point d'épines, parmi les Richesses de ce Jardin :

Sa Voix, accompagnée des Mouvements de son pied, bat, sourdement & tout bas, comme le Tambour pour la Marche.

|| Ici l'Esprit lui représente la Cavalerie.

Jardin: Point de Bête (de) Ravage: Point de Tempête détruisante, pour faire aucun tort à qui que ce soit. Les Cieux memes seront plus favorables.

* Tout le Soin & l'Art humain n'en peuvent produire aucune semblance. ** Il siffle ; il sourit ; & semble fort ému de joye.* Jardin sans Limite ; sans Exclusion à quelcun ; sans que l'Avarice y entre.

Point de penible Exercice du corps. La santé renouvelée. La Rosée descendra, non seulement pour les Herbes de la Terre, & les semences, les Fleurs & les Fruits de toutes sortes ; mais une Rosée nourrissante aux Hommes memes. ** Il exprime une grande Joie.* * Si je vous (faisois) le Detail exact, (il) seroit à craindre que les

Hommes, qui croient, par l'Excez de l'Esperance, & la Joie qu'ils en concevroient, pourroient même se mettre à mort. Je vous prepare selon vos Capacitez. Je vous donnerai de plus grandes forces, pour recevoir l'Océan de ma Bonté infinie. Le Torrent d'icelle vous détruiroit, se je le souffrois déborder, dans sa Bonté, tout à la fois. Je ne vous parle pas seulement en Paraboles, mais littéralement. Il y a beaucoup de ceci, qui se fera, tout comme à l'ordinaire vous le concevez. N'est ce pas, mes Enfans, donc un sujet de Rejouissance & de Triomfe incessamment. Comment est ce que vos Esprits ne sont pas toujours tressaillans ? D'où vient qu'il y a plus aucun Coin, dans vos Pensées, ou Coeurs, qui peut souffrir la moindre Tristesse ? —

Ne soiez pas si obdurez, si insusceptibles de mes Impressions de joie pour vous. Ce n'est encore qu'un petit gout de ce Fleuve, qui vous arrivera dans peu de momens, si vous en êtes asamez, & instans de Prieres. Oh, ce n'est pas, mes chers, pour tout le monde, que je prepare ces Delices. Non : Il y aura grande Difference. La plupart des gens, ils croient que j'ai donné la Terre, pour une Possession, pour les méchans. Et j'ai souffert avec Patience ; Et j'ai donné libéralement à ceux, qui m'ont déshé : Mais je ne le ferai plus. La plus part des Chrétiens memes, ils n'ont que l'Esperance d'Eternité apres la Mort. Heureux ceux qui m'attendent, & qui levent leur coeur, avec impatience de se bien preparer, & sensibles de leur neant, me suppliant de bon coeur, & de bonne Foi, & de grand Desir. Je ne tardai

derai guere, à leur répondre à plein. Ah ! Avant cet heureux état, il faut que toute la Terre ; ah ! oh ! ho ! soit harcelée de Foudres, Tempêtes, ho ! Empoisonemens des Herbes, Tremblemens, Embrasemens, n'en exceptez pas le Lieu où vous êtes. Il faut que la Creation soit purgée des Effets, Empoisonemens, que le Peché a produits. Ces choses vous paroissent une affaire pour long-tems : Mais ce n'est pas. J'ai résolu de m'en dépêcher, afin que je me réjouisse à voir la *Jerusalem*, qui descendra des Cieux : Mais je vous assure, de ce moment, vous serez bien capables, si vous y veillez, de voir les premiers Efforts de ma Puissance, pour ce grand dessein, que je vous ai déclaré.

XLV. *Tuesday, July 8. B. C. D. F.*

The Harvest is at Hand. The Sickle is already put in, to gather it : and I will thresh all Nations. The Chaff, and Straw, and all Refuse shall be purged away : The good Grain alone remain upon the Earth. I will send such a Blast of my Judgments, that shall Winnow all the Chaff away. Then shall the Earth be planted, with a right Seed : And the Devil shall

At the beginning of this Inspiration he rose up, and with his Arms, he laid about like a Man, threshing for above 20 strokes.

no more sow Tares among it. No Stubble shall withstand my Trials. No Chymist does so separate his Metals or Liquors, as I will separate : Then will I enter into my Rest. Then shall there be a holy Sabbath to the Lord, over all the Earth, unintermitted. The Sickle has begun its Work, and the whole Earth shall be reapt. I use the Ministry of Men as Labourers with me : they help to search their Fellow-Creatures. But 'tis I decide, and cut them down that rebel. I have Reapers that will thoroughly and faithfully execute my Commands. Not a Weed shall be left ; not a Tare or any thing like it. I have begun and will soon finish. O Blessed Time ! When I create my People, the House of *Israel*, a Joy ; and when nothing shall offend, in my Holy Mountain, the Church ; when the Wicked shall cease to trouble ; and when every one may sit undisturbed, by Devils, and the World, as it has been, to eat the Fruit of the Tree of Life ; to receive those grateful

Refresh.

Refreshments, that shall abound in the Paradise of God. Here the Weary are at rest. Their Imployment and daily Theme are *Hosannah's*. Praise, my Children; Praise, my Children: Praise, my Children. It is as delightful to you, as pleasing to me. 'Tis not only a Duty; but an Immunity, and a felicitating Privilege. The Fashion of this World, as now, passeth away. Oh set not your Hearts upon it. Tune your Minds, for a nobler kind of Life. The *Israelites* neither plowed nor sowed: yet I fed them to the full. I can, without your Care, free you from the Incumbrances of worldly Thoughts and Circumstances. I can make the Heavens rain down bread for you. I can make a Rock yield forth delightful Streams. I can cloath you with Innocence, the best Garment. I can give you such Pleasures, that you would willingly forget to eat your Bread. The fulsome Artificial Gratifications of Sense shall never be regretted. The many Inventions of men, to cultivate pleasure, have quite imbas'd it. If I think good, there will need neither Sun nor Moon: for there was Light before them. And where I am the Light, what! Can there need any thing to supply my Defect? Unworthy Thought! Therefore look to me, and you shall be satisfied. Look from me, and you never can. My Word build upon. Ye know not the Intent of these figurative Words; and yet the obvious literal Sense of them you may safely expect is the least that shall be answered. I feed you with Emblems, because ye need such Milk and heavenly, purely spiritual Emanations; from the Eternal Mind you would be at a loss to comprehend. I will teach the Wicked by Sense also. They shall smart and feel in in this world, that they may know whom they have despised. * With many Plagues

** He strikes upon his knee about twelve times, with his Left Hand; and every time lifts it up higher than before, as it were to give a greater stroke.*

will I strike them. They shall succeed one another and not cease, till I have consumed them. The poor Earth groans under the Weight of their Guilt. Why should my innocent Creatures suffer for them any more? So my Justice requires; but now I will rid my self wholly of them. The Occasion of the Earth's Curse shall cease. Oh let every

ry one that belongs to me leap, leap like a Young Roe.
Let the Righteous Rejoyce when he sees the Vengeance.
Prepare to meet thy God, O Israel : For he comes to judge
the Nations, according to his Truth. Let all his People
say AMEN.

Look to it: for as a Thief in the Night his coming will
be a surprize to all the Inhabitants of the Earth.

XLVI. *Wednesday, July 9. B. C. E. F, &c.*

My Peoples Ears are very thick. A
small Voice will not pierce them. The
Sword of my Mouth shall at length
prevail, for Conviction or Destruction.
For I teach not in the Manner of Men.
I expect a return of every Word that

*This was spoken
in a publick Place,
where were many of
the Quakers.*

I say. I judge, my self, what Root it takes, or if it re-
bounds back, from the hardness of the Heart. A People
lifted up in their own Eyes, for Knowledge of me! pre-
tending accurate Knowledge of the Scriptures! and behold,
a great Part of them, and the chiefest Part of them, ad-
vancing most the Glory of God on Earth, those Scriptures
they never read, or would not understand. They turn
away their Eyes, and will not see my wondrous Grace
assured to Men——in that Day. If my Mercies could
have prevail'd, to prepare themselves that Garment, which
the Spouse will have when the great Bridegroom comes to
celebrate his Marriage; If Mercies could have won them;
If the common Light of my Word could have done; Oh!
why then, O ye literate People, why know ye nothing of
that great Day? It seems even a new Gospel, that which
shall be obvious to the meanest Capacity, in a few Days. The
Wisdom of Man will not, cannot, the teaching of Men is
utterly-incapable to reach the end I am to produce in this
Hour of mine. This is my Day of Vengeance: This is
my Hour of Triumph. O ye Righteous! O Righteous Nation
and City! will nothing but the heavy strokes of my aveng-
ing Rod serve you? My Bowels yearn; I give you yet one
Moment. I have long waited in vain; utterly in vain.
Are you so fast asleep, that nothing but a celestial Trumpet
can awaken you? Some Drops of my terrible Tempest shall
suddenly fall. Yet will not I suffer my whole Anger to be

be inflamed at once. Well ; I hope the Testimony of their own Senses will be good Proof of my Messengers. They will needs appeal to that Trial of Fire : As if no Prophecy were credible, till fulfilled. To believe their own Eyes, is that worthy the name of Faith in God ? The meek and lowly will hear : But those that are

*|| Here he wou'd
about upon his Seat,
working with his
Body, and moving
his Head and his
Hands like a Man
Sick at Heart.*

full will bear no Instruction. || Oh ! I am sick of the Righteous ! My Stomach loaths ! What ? Righteous towards God ! Oh ; whoever think they are Righteous in themselves, they have no Benefit from my Christ, or his Wedding Garment. No coming, no coming to the Feast, without that Wedding

Garment. I seek such to serve me in my Kingdom. If you would be Servants of mine, Oh come not great Lords in your own Eyes. Oh 'tis not a Man, as vile, in himself, as any Thing is in my Eyes (that speaks to you). But if you, whoever of you, in this Place, or in this City, whoever thinks it the Voice of the All-searching, God ; let them be (prostrate) before my Feet. Why ? would you have a share in my Kingdom ? I exclude none absolutely. No ; I invite all. But they must come to me, not I to them. — Must I suit my self to their Mode ? Every one would have this — I see this is the Case. Every one thinks he is perfect, and needs no Repentance. His Robes they are clean. There is no need to prepare for the Festival of my triumphing Coronation. O my People ! Oh, that you were Nothing, that I might make you Kings and Priests unto God ! That I might set you ; that you were capable, that Infinite Mercy could give you, a Place in those new Mansions that are preparing in the new *Jerusalem* ! Why then ? Will not the Entreaties of a God prevail with you, only to deny your selves and to make me — instead. One would think Reason should make it a happy Choice. O then, my Sheep ; if you will hear : And I know those that are mine. But the *Righteous*, I abhor ; I'll spew them out of my Mouth : The Sinner and the Harlot shall enter into my Kingdom, before *these* ; For they would be glad of Mercy : But *these* need none. — I call you, all those that are

are willing to embrace my Scepter. If you are ready to come, I am ready to embrace you: I will bless you.

Then followed several Benedictions of particular Persons.

XLVII. The same Day. E, &c.

The Time is short. I come in great haste, to fulfil all the Promises I have made. I will be sought to, and owned, in publick and large Assemblies, *This was spoken in a private House in Southwark.* When I send my Wonders and Signs, they will crowd into my House. My Testimony from above will prevail, at length, upon the hardened Unbelievers: I will melt them with the Furnace of my Wrath, that they may be capable of my Grace. And thou, my Child, shalt suffer somewhat more, than the lash of Tongues. Thy Sufferings shall be made to tend to thy greater Advancement. I will bless thee peculiarly, and above thy Expectation. When Man curses, my Power shall skreen thy Head as a Shield; and these here present, when they see this fulfilled, and thy Deliverance crown'd with Manifestations of my Glory, shall bear Witness of it. Thou art a Stumbling Block to Multitudes that will in a little time seek to devour thee on all sides; but thou shalt escape them. Hell has opened its Mouth. If I let thee fall into the Den of Lions, 'tis only to make thy Deliverance more Signal. Have not I promised thee my Arm to rest on? What? If my Right Hand be not enough, my Left Hand shall Embrace thee. Fear not. Things that are spoken now to come, will be soon at an end. And then my Name shall be proclaimed, in this City, with loud Acclamations, and then my Glory shall shine, as out of a Cloud; and no Cloud shall darken it. I give thee Power to bless every House that shall receive thee kindly. And this House shall receive the Tokens of my Favour, and they shall be sensible what that is, in a little time. Be patient, my Child, for a very little time. Thou must return by Land. Thou art dogg'd. And another Snare is laid this Day for thee: But thou shalt escape. Thou must not return home till Eight a Clock.

THE Harvest is just ready; and I must send some Labourers, to gather in my precious Corn. And my Angels shall first bind the Tares. You Worldlings of the Earth, I choose not according to Men, the Learned, the self-exalted: few of Them. I will choose and send Children, that shall confound the Wise. I can give a Tongue to Infants: And I will manifest (my self in) my own Power, not in the Dignity of the Instrument. Shall Man's Wisdom put Limits to my Choice? I know Thou

** Here he did
put his Hand on
T. E.*

** art despised; and therefore I have
chosen thee; and many will be offend-
ed. But thy Confession before Men
shall put to silence all thy Maligners.*

Only be open in thy Declaration, and give Glory to me: And thou shalt stop the Mouths of a great many. And surely he that confesses me before Men, (him) I will confess before my Father and the Angels. And the Eternal Spirit (which) they pretend thou dost not know, shall manifest himself to thee, to the Confusion of Pharisaical, proud Enemies of mine. For I come to lay low the Haughtiness of Man. I will be Lord alone in my Church. I will scourge out of my Temple mercenary Usurpers of my Prerogative. For I never gave Power to domineer. He that will be greatest in my House must serve. Let me see any Minister that can prove himself to be such as I intended him to be. I have mine Elect, of all Parties. I am the God that is served in the Heart: and I see where I am serv'd, in every Distinction. I will make of all Nations one People. They all fancy I am a God like to themselves. Every sort make an Idol of their own fancy of me. I have poured my Blessings on this House. But my Time is come, when I do not drop down: But I come like a Flood, into all those Hearts, that are receptive of my Spiritual Favours. Had I a Disposition to give Temporal Blessings; None, but would come with gasping Throats, to receive them. But where is there an hungry Soul after Spiritual Food, the Breath of Life I breath into Souls? Where is there such a Disposition to receive Gifts purely Spiritual? And (where are they) that are willing to deny the World
which

which, whether they will or no passeth away? Why, my Friends, so hard to part with what is going away? For I have determined, my Friends, to renew all Things. Is not the Soul the Man? And is not the Food and Cloathing thereof much better, than the bodily Food and Cloathing? The Soul cannot find Rest in (these). Why not then wholly Spiritual Blessings? You want Earthly Things: You are very sensible on that side. Have you no need of Spirituals? Or have you enough? He that thinks he has enough, has none at all: I know it. But if any Soul in this House, that has not received my Signification of good Will, and surely the good Will of God is something, if any one has not received, I come to shower down my Blessings, more than in many Ages. And I will testify and prove my Declaration not to be Man's; but to be a Ray from that Sun that can illuminate all the Souls, and more than this World contains. I am Sovereign Giver, Sovereign Owner, and Lord and Ruler of my own Gifts; not responsible to any one. I have never promised my Spirit to any that despise it, all think they have it of their own growth. I feed the Hungry.

Take notice you, wherever you are, let the Children be called. They are more receptible of my Favours. All Mankind are corrupted. Education and Prejudice has corrupted them. For have not I said, Whoever will come to me must become as a little Child? What is that, but to unlearn all they have learned of the World? There are few, but they yield themselves to be darkened and confined by Prejudice: and then they think themselves perfect. Those I think to make Vessels of Honour, I will have unlearn, have all the Rust filed off. Who is the Master of Souls but I? What Chains and Fetters every one is willing to embrace and hug ——— So I will; and who shall hinder? I will plead with all Opposers; and you shall be Witnesses of it; of a sudden. When I begin to purge my Floor, I will not cease, till all the Chaff be blown away.

XLVIII. *Thursday, July 10. F.*

I have said, there should be no Superiority among my Children. I did not pretend to preclude my self, from distinguishing. They are to assume nothing, over others.

They are to carry it, as Servants, and as least, tho' they be greatest. There will be Order of Men, in my New-created State of them. If I give the greater, I will give the lesser good thing. Where I give a natural Life, I provide the Supplis necessary for it. If I give the greatest Gift I have, the Eternal Spirit, your Comforter and Guide; He will see nothing shall be wanting, of lesser Matters—I shall, and my Spirit shall enable Men to proportion their Esteem duly, and not put the lesser thing before the greater, as now they universally do, in their Affections.—

P R A Y E R.

DEEP and unsearchable to us is that fore-knowledge of thine, never defeated nor defeatable. Wondrous are the discoveries of it unto us! And that Oeconomy and Symmetry, that Harmony, which the whole hitherto revealed carries in it, is wonderful, O thou great and only Wise! O give us more truly to discern our short sight, our uncertain weak knowledge, imperfect. O let our admiration, and full clear view, and acknowledgment of thy Omniscience and Wisdom; that view and belief of this Manifestation; this Sense of thy Knowledge, dwindle into nothing the Esteem of our own; that we may rejoyce always, (that) we have an All-wise God to consult, in our Necessities. Thou hast incommunicate Good. O open the Treasures of it to us. In particular we praise thy Name, for the Assurance given us of thy Direction, in all our personal Concerns, that we should seek in our uncertainties and seeming dangers, that we should seek unto thee, for that unerring guidance. O Lord, we praise thee for the Security we have, and that an abundant sufficient one, against Devils and designing wicked Men. O Lord, of thy Grace, bestow upon us a Disposition to value heavenly things as they deserve, in some proportion at least, as our present weak Capacities bear: And give us a holy Contempt of earthly things, that (do) only concern an uncertain Life, and that are so delusive to any Soul that would feed on them. Let us find thy renewing Power. Prepare us to receive whatever thou hast prepared to give us: We want a great deal of
of

of the becoming Receptibility. O Lord prepare these sorry Vessels to become such as thou maist put thy Treasures in. Lord, thou hast chosen very unworthy Creatures. Continually dispose of us. To create a World of nothing is no more, or greater an Effect of thine Omnipotence, than out of contrary Dispositions, and a State so unfit, to make us, Lord, to be prepared for thy Will, in so wonderful vouchsafements, as we believe and wait for, and have experienced already greatly. O let our Spirit be impregnated with the Qualities of thy pure holy Spirit more and more. Oh, that greatest Gift, Lord, that greatest Gift of thy Spirit, in our indisposed corrupt staggering uncertainty of our natural Spirit, makes necessary to us, Lord, that thou give us that good Foundation for our selves to be founded upon, that self-annulling Humility. O Lord, make us willing to receive that; and desirous to have it our unalterable Complexion. Lord give us desires of that fixt, exciting, rare ——— that if thou livest up, and distinguishest us up by thy Favours, we may be sensible of the natural unfitness of our Heads, to bear any thing of Distinction; and that we may be aware of our natural Intellect, upon our weakness and foulness natural to us. Oh! then shall thy Praises be celebrated by us with Life, with ready, with enlarged Ebullition of Soul, and joyful Vociferation. Then, and not till then, shall we give thee the due, the acceptable Tribute, which we have wrongfully detained, and are so dreadfully in arrear of, that it is an infinite Mercy, O Lord, to forgive us the past Debt. Lord, O deliver us from the habit of deadness and sluggishness to this endless Praise. Lord, thou art the giver of Life, natural, spiritual and Eternal. O give us, Lord, a new life from this Moment, in regard of our deplorable Treachery: For we have used in our Prayers, daily to give Praise; and whatever we receive, we owe Thanks for it. And yet we have defrauded our Sovereign of his Right, that the most (wretched) Creatures should have paid. Lord grant that we should rejoyce now ——— and create a new (Heart) in us, upon this Head; for it will be for thy Glory, that thy Grace would be acknowledged as we owe; that the Joy of thy Spirit be known to others, and thy Name lifted up and glorified by

by others, in our suitable knowledge thereof. 'Twill be for thy Glory, O Lord. Give it, because we find an Indisposition to that heavenly Frame of Heaven. O we ask a great thing to have Heaven begun in us. Every thing is too great for us to ask on our part: But nothing is too great for thee to give. Then shall our Souls delight in fatness. Oh, that henceforth, with other Affections, and another Life, we may serve (Thee). Thine be the Kingdom, the Power, the Glory, henceforth, for ever.

XLIX. *The same Day.* B. C. F.

(a) *Being already under the Preparations of the Spirit, he rises up out of his Chair in his Ecstasy, goes into another Chamber, and there lies on a Bed.*

(b) *Here he sits up upon the Bed.*

(c) *He rises and walks sleepily to a Chair, and so leans drowsily on it.*

(d) *He strikes his Breast with two great blows of his Fist; then he strikes once with his Fist on his Forehead.*

(e) *He opens his Eyes, and keeps them so for a good while.*

(a) As the *Hebrews*, no more than the *Egyptians*, would understand my Deliverance by *Moses*, till my powerful Arm in Severity appear'd: So neither will my People now. They are all asleep; loving Slumber, a Bed of Sloth; displeas'd with awaking Providences. They will not know the Voice of their Deliverer, till it sound aloud from Heaven. They need to be forced, to quit their Bondage state. They have no list to partake of the liberty of the Sons of God. I must must awake them. (b) I must rouse them. They need a great deal to excite them. (c) Awake thou that sleepest. I must execute unwillingly my disciplining Rod of Displeasure; for they presume because of my Indulgence. Oh, Quicken thy self, rolling from one side to the other! My Judgments shall take hold of these sleepy Righteous, that Warning may be given. (d) Thou hast drank stupifying draughts too. Oh behold; open thine Eyes and see, (e) see; consider wherein thou hast fallen; and behold; thy King cometh. The sleepy must awake.

If one stroke will not do, I must repeat, till they stand up, on their Legs; till they prepare, with stirring lively Dispositions of Soul, to appear on my side. For I expect not bare suffering, meer bearing with the imposing of my Kingdom, as a hard Necessity upon them to submit to; But I expect my People should be active, and fight instead of sleeping. The Night is proper to sleep in. My Spirit is a quickning, life-giving and active Spirit.

* If thou dost not wake to purpose, I will chastise thee with Scorpions. How else shall my Justice flame against the Wicked, when my People despise my seasonable Corrections? ‡ O thou sleeper, when wilt thou arise? Quit your selves like Labourers. O slothful! what! Sleep in

** Here he sits down upon a Chair, and shuts his Eyes.*

‡ He opens his Eyes again.

Harvest! The foolish Virgins wak'd at the Midnight Cry; and you sleep in Day-light, ye Righteous, Learned. Therefore I reach you forth a Cup of Astonishment. Come, come, you must be put into Fear. I cannot be a Father to you without the Rod. Ye shall taste of my first Judgments therefore. Oh that ye would spare me that Severity! I would rather delight over you, to do you good always. I desire to be magnified in the Power of my Vengeance, on the Wicked only.

I have (many) Things to call you to Account for also. Why such a noise about Things I have neither commanded nor forbid? Where is self-denial? Where's renouncing the World? What do you believe or practice of the Communion of Saints? Where's Love to any but your selves, and for your selves? Where's pure unmixt Concern for my Glory? Where's Humility? Where's chearful Patience? Joy meerly in God? Where's your Reverence of the Eternal Holy Ghost? Where's any Respect to the Kingdom of my Son? Yet ye say, ye are Rich and Full, and have need of nothing, and such a People as need fear nothing: No, no; not fear my terrible desolating Hand? Well! ye Sleep. Then I will awake and come forth of my usual way of Dispensation. I will visit the Iniquities of my own People: for I will purge the Transgressions of Israel. I will de-

cate

eat you off your Lees. I must move and shake you, or ye will not be Vessels fit for my Use. Come, let us reason together. IF I find a Heart of relenting and turning to me, I will spare in my Visitations. I must have no swimming in the Abominations of the World. He that can't leave the World, he disputes the owning me at all: For I do expect all your Service; now; now. Common Duties don't come up to extraordinary Occasions. My Reward is with me: And the Door is open'd for you to enter into my *Sion*. Those that will rise and shew themselves, I have inscrutable Veins of Treasure for them. Ah! don't think that he who comes last, shall, in this Call of mine, fare equal with the first Obedient. For tho' I should do so, the first Labourers could not tax me with Injustice; seeing I should give them more than they could claim. But I am equally at liberty to do otherwise, and to give as I see best. Run so, as if there were but one of you to gain the Garland. Strive so, that you may be some of the first: For the number of my chosen is limited. They shall be distinguished from the rest; whom yet I will accept.

L. Die Veneris, July 11. B.

Grace pauca dixit, nec satis distincte: quanquam, in preparationibus, Os ipsius varie effingi, & ad pronunciationem insolitam disponi, tum alias saepius, tum hodie quoque visum sit. Hic autem habes quæ scriptis mandata sunt. E quibus, utpote imperfectis, si quis erui possit sensus, ad hunc stabilienam subjunctâ Translatio viam forte sternat.

Θεὸς ἑαυτὸν ὁβασίλειον Χριστὸν Θεανθρώπου ἐν τὴν θεὸν ὅτι κόσμον τε καὶ πόλεις, βασιλεῖ (as) διδύκατε τὴν ὁβασίλειαν. οἱ ἀγγελοι

Id est; Deus remanere sinit Evangelium. Christi Dei-Hominis super Fundamento, & per Mundum, & per Urbes, Regni docete (acceptum) Nuncium. Angeli

† Fidem tibi dabo, mi fili, fortior rem: illico Montes tibi disparebunt, ut dixit, spectabant; † Hæc ad ipsum qui fide adhuc imbecillus, Græcas voces, vel à lingua jam pendentes, proferre non audebat, illi prorsus incognitas, ne forte nil nisi sonus inarticulatus ederetur hinc mutilatio Græcarum & sententiarum & vocum,

Somni

Somni significationem non adhuc intelligis: tibi auspiciosam explicabo. in hora. Latitiae vera est causa: & lachrymae, nisi gaudiosae, perpetuo abolendae sunt. Faciem lucidam, & apertos oculos, coram inimicis, promitto. Experieris me eis loqui, & nequaquam teipsum. Laudes tibi conveniet mihi dare: & dandi facultatem concedo. † Somnus iste non aliam habet significationem, quam Quietis placidæ, vobis in futuris tribulationibus experiundæ. Hoc ibidem verbo estote fortiores admodum. Tentationis istius acerrimæ duratio jam dicta est; non hodierno die computanda: sed terminus accuratissime tibi seruo delineatus erit. Non vitæ tantummodo, sed & omnium, quæ tibi spectant, securitatem abunde curabo. Confusionem dubitantibus afferet termini istius finis. Audaciter promulgatum volo brevi. Tibi mandatam & explicationis facultatem expecta indies, in fidelium consolationem.

† Somnus agitatū supervenit, ad horæ quadrantem, admodum tranquillū; quo finito rediit agitatio.

LI. Die Saturni, July 12. C. F.

Cum Johannes Lacy, sub spiritus preparationibus, jam laboraret, Johannes Allut subito invaditur, & urgente spiritu, ridet exultabunde; cantatque, non tamen distinctas voces. Manu ad os admota, Cornu quasi inflat; tum rursus ex animo ridet. Deinde sequentia, non sine admixto risu, partim pronunciat, partim etiam cantat.

Allons, mes enfans, venez, venez, venez chanter dux Noces de l'Agneau; venez vous réjouir avec lui. Gloire te soit rendue, Eternel des Armées. Maintenant nous voions ta bonté. Tu es doux & propice. Tu viens sur nous, plein de clarté, nous faire voir ta Face. Rejouissez vous, Enfans de Sion; voici votre Roi.

Deinde Johannes Lacy, ad hæc quæ Johannes Allut jam dixerat respondens, ait:

Quis tibi, Domine, laudes dare possit debitas? Angelorum Choros nequaquam dubitamus, ore elegantissimo, nomen augustum triumphantis omnium Regis celebrare.

(a) Imo filii hominum dilectissimi, & vobis dabo & Cor & la-

(a) Christus loquitur.

(b) E terra respondetur. *bia Hymnis Celestibus adapta.* *(b) O Domine Dominorum, tui est & dicere & facere. Potentia tua nos eriget, imbecillitatem. Quæ promissisti mera gratia, & credimus, & expectamus, & feliciter speramus.*

(c) Cantillat.

(d) Pennam preloendis quasi Scripturus, & rapide Scribentis diligentiam imitatur.

(e) Instrumentum Musicum digitis quasi pulsat.

(f) Scribit oculis clausis verba sequentia.

(g) N. F.

(b) O Domine Dominorum, tui est & dicere & facere. Potentia tua nos eriget, imbecillitatem. Quæ promissisti mera gratia, & credimus, & expectamus, & feliciter speramus. (c) Nil de vobis rogo, sed Precum fideri: & quæ mandavi plurime, ea ipse præstabo. (d) Ne Penna unquam expeditior & fidelior, quam lingua filiorum meorum omnium, ad laudandum magnalia Dei constanter erit. Ignoratis adhuc & modum & subjectum, & aures & oculi vestri vobis materiam novam & moventem instruent. Instruendos vocavi puerulos: dociles & studiosos præstate. Instruendi cura mea est. Musicam Empyream audituri, & spiritus sancti, (e) Excitantes motus experturi. Animi mihi (de) votissimi non poterint non respondere Symphonis, & vobis, & Choro Seraphico, & ineffabili IAH placidissimam. Terra hæc turpida Theatrum spectatissimum prævium, vobis omnino ignotas spectaculorum acclamantium scenas, & turbas exultantes præbere. (f) This shall begin sensibly to you within two Months. Aliter scribendi facultatem & tibi & (g) fratri tuo dabo. Interim dum expectatis, obsequentissimi estote motui Autoris & gaudii & laudum vere spiritualium. Attendite vigilantè, ut dispositionem vestram co-operantem inspectaturus ego, auspiciose vobis, videam. Anima dispositos præbete. affectuum alis, remoras mundanas indignantibus, sursum ascendite. ——— Ut poteritis vacare, angeliter vitam agere. Tempus adest ut Mystèria vobis jam data, omnino, sine remanente umbra, erint devoluta.

Pub-

* Publicatam volo, non a te scriptam.
Fidem & vestram & aliorum probabo
indies: addubitantes castigabo.

* Chartam quam
scripsit prehensit;
non tamen oculos a-

perit. *Gratias agere exultabunde videtur.*

LII. *Eodem Die, Vespere.*

B. E. F.

(a) De magnaliis Coronæ meæ agitur. E secretis mihi estis: Conclusum est in consilio, & vobis amicis confido, populo meo communicandum. Urget occasio: festinandum est. (b) Tanto

(a) *Hæc in Hospi-*
tio ad Arum ab Urbe
lapidem dicta sunt.

(b) *Sibilat in*
gaudii signum.

plus appropinquat tempus bellum agendi, & cum in Campis Cohortes jam sunt, cum Tympana sonare incipiunt, pro vobis vigilandum, In horis, & precibus, & conatibus, concerto agite. De re publica, non tantum totius orbis hujus, sed & Cœlestialis, certandum est. Date aggressum Editione expeditissimâ. Videamus quid habeant Impostores & Infideles? Quid sacerdotum agmen? Quid doctissimorum Ordines? Quid Magistratus? Quid vulgus profanum? Quid divitum Grex? Quid politicorum turba? Quid Gigantes, Diaboli consortes? Videamus quid quisque pro se opponet. Computa, rationes pensabo. Dein sententiam, prout res comperta est, determinare momento mei est. Festinate, ut mihi judicandi libertas detur. Testes eritis veritatis & Consilii & executionis, Urbem propinquam Machinis bellicis aggrediar. Obsessa erit: Tormentis meis debellata. Cum resignatam, totaliter redditam experiar, gloria mea Splendidior exspecteris, & toto orbe effulgentem favoris mei dignitate & gratiarum opulentis. Opus vestrum fructiferum plus erit, quam pro momento aliquantulo discernere vestrum est. Ecce spei luciferentis delectamen statim emascitur. Deliberate: Pensate, Probamen. Solertia vestra tantulla jubeo. An non aurora apparatus jam visus est? Acumen dirigite. In *Jordanis* ripas ventum est. * Perspicite alteram, vobis non *Cannam* veterem, sed multo magis delectiorem. Nec expugnanda sunt tanta munimenta. Angelus meus jam terrorem populis, *latule* vibrato,

* *Brachium &*
digitum indicem por-
rigit.

injecit.

injecit. Filorum hinc est viam spaciosam & aridam tralicere? Quid mihi Mare turgidum? Quid mihi furentis populi impetuitas? Quid impetus opponentium? Mei est (de) his curare & vobis etiam.

Dies Dominica, Resurrectionis alterius & signum, Providentia singulari, & vobis cultu assiduis propitiosa erit.

* Die præcedente J. L. jejunium indefinitum secreta præscriptum fuerat, & inchoatum.

* Obsequium, filium experior; hac vice jejunium diuturnius excuso.

LIII. Sunday, July 13. B. C. F. J. Pe.

Tho' ye perceive it not, the Deluge of Abominations decreases on the Earth. The Dove brings you the first evidence of it. My stormy Wind shall drive away all floods of ungodliness. Then shall this Earth be an *Eden*, when I have accomplished the Work I have begun, of reforming Mankind. I will plant it anew. The first slips are and must be tender, till they have taken root. But every one of them shall produce a beauteous generous Flower, so that the Earth shall be perfumed with the Odours thereof. A better Paradise than *Adam's*. No fear, when this Blessed State takes Place, of any more fall. The Tree of Life shall be the Food of all. My Barrier shall be too great for Devils to invade, and make any more waste. My Spirit is that Tree of Life, the Fruit whereof shall make glad this City of God here on Earth. Streams shall water this Garden. No wild Beast in it. Nothing delightful to the Mind of Man, Man renewed, shall be wanting. Ye need, ye that hear this Voice, and heed it, ye need not afflict, excruciate your selves about any thing. Let your desire and bent be but to partake the Felicities of this approaching Hour. My ways are all Mysterious to the dim sight of Man. How I require a willing readiness, and give it my self, is Mystery. But on your Part, without your free Agency, your coming to me, tho' my Call be the first spring of your Ability, your coming is necessary. For I can do nothing for those who don't submit intirely, absolutely their Will to mine, my Call. Therefore I draw with the Cords of a Man, rational persuasive Arguments, forcible to all true Reasoners. There needs Faith: ye

ye are to seek that Gift at my Hands. Reason will never suffice, without Faith distinct, to render acceptable to me. The grounds of your Faith I allow Reason impartial, unprepossess'd to examine. But when Divine Authority is evident from any peculiar Signature, your Reason has no further to do. Your Faith shall be clear, strong, absolute on my Word. No hope, for any of you, of Heaven, without this Course; nor now of this new Heaven, that stoops to make a visit to this vile Earth; a visit, but an Abode too. Those that do not believe nor hope for it, shall never taste it. I shall not drive Man into Paradise, tho' I drove him out of it. Suppose with your selves this New *Jerusalem* were beautified materially, with gold Pavement, the Gates of an intire Brilliant Stone, and all that can be to your fancies represented from the shadowing Nothings of this World; it were a sorry and delusive representation. I have given you before a small scantling of this Rest, this *Canaan* State. But the compleat knowledge of it remains to the Possessors only. Will ye therefore refuse to seek for, and wait, and work for, and hope for a share in it, because the delineation is not perfectly drawn? Why? How is it you wait, labour for, pant after Heaven? For you have no description of what you will find there. I give sufficient for those that believe what is declar'd, to move all the Instruments of Action in your Souls, who believe. A Faith to the full literal import and evidence of heavenly Things, and the Substance of them, could not consist with your weak present Frame; nor with Patience to continue under all the pressures that Sin has entailed on you and all things in this World. He that in desire and weakness of Faith now creeps, I will make him erect, able to see face to face, in my time. Therefore your Faith, sincere in my Promise by this vouchsafement, shall grow as a Seed of Mustard, to which the Kingdom of Heaven is compared,

LIV. *The same Day.* B. C. E. F. J.

Ye, my Sheep, that have been a Prey to every ravenous Beast, I regard you from on high. The race of Wolves shall be extinct; and every hurtful Beast shall be driven away for ever. Ye all, my Flock, ye shall never need but one Shepherd; I will be that to you. No one of my Sheep shall be intrusted

intrusted to feed and instruct his Fellow-Sheep. My Spirit shall guide every One of them, that they cannot wander. The Fold shall be this Earth; no less Inclosure. No poisonous Herb shall grow. A Dew, perpetual shall moisten their Pastures. No Stormy Wind: No unfriendly Thorn: No Pestilential Fog: No unmerciful Shearers; No Pollution; No Dirt, to stick to them: No shortning their Life untimely. No bleating for being bereaved of Young ones. Look to me. Hear my Voice. Musick celestial shall delight you. Your Shepherd shall be a Friend without Design. You shall need no other Director. No Father but him. All shall know me, from the least to the greatest; and know, and find, and feel, that I am, I am to them, What the Water of the Rock, What the Cloud and Flame, What the Manna, What the Tabernacle and Ark was, to my Ancient Flock. Your Wilderness-State expires. Mount *Sion*, the Côtes of that Hill, shall have a perpetual Morning-Ray upon them. Variety of Prospects thence: Variety of Sweets there. There, there ye shall be preparing, for that perfect Bliss, of the Collective general Assembly, from all Ages to all Ages. The Morning Stars shall come down, to converse friendly, with you there. Your Souls refined shall present you some other-guests Views of the Empyrean State above. What is difficult for you to believe, if you can but believe that my Spirit shall dwell in you? shall inspire, shall breathe in you; live in you; shall inform you. Believe That, and doubt nothing. For the Deity of the holy Eternal Spirit shall be owned on Earth, after another sort than hitherto. None shall doubt of what they know within themselves. Take away the Faculty of knowing what is within a Man's self, (and) you destroy the Man. Why then, such denying, such unbelieving what is found of this now; more than would be denied or doubted, of the same Man's asserting any Thing whatsoever else? For who knows the Spirit of a Man but his own? And yet the World, all pretend to know more.

When

when the Case is this. O Infidels! oh! oh! O wilfully blind! oh! oh! (a) I challenge you to shew and prove how the Prophets of old, of a certainty, had that which they knew themselves to have. But if you had lived in their Ages, your accumulate Sophistry would have required such Proofs, as I did not always give them. Miracles, say some? Say others, They must be such as the Devils we are sure cannot work. Languages? No, no; the Devils can teach them. Healing? Why; why? have you never heard the Devil has taught his Votaries, his Worshippers, that; natural Causes might concur. Many Ways of Evasion you will find. These my Son performed abundantly; and yet a Sign was wanting. And how many Signs you'll want! who knows the End of your Captions? But I will prove by Miracles, such as you don't expect. What do you think of Sodom's Miracle? Well; well: all your Craft and Confidence shall fall like the Walls of Jericho, meekly with the Voice (that) I will speak. What! Have you never heard that God over-rul'd the Voice of a Man? Oh! oh! 'tis all to be new now, tho' your Bibles furnish abundance of Proof. (b) O Rottenness! Rottenness! I see it; I see it. Ay! ye Keepers of the Keys, ye think the People, as ye call them, they are but People, they are but Sheep. What? one Sheep so much above another? You think; the People! you are something more, You think they have too much Knowledge already. Ay; and They shall have more than you, (they) that I call, in a little time. Whence draw ye your Learning? Is it from a clearer Fountain than the Guide into all Truth? Than from the Fountain-Head? Have you not read, Out of his Belly shall flow a Spring of living Water? What was the meaning of that, To him who believes in Christ? And if you don't believe in my Christ, now, now taking Possession of his Throne; your Cistern shall be empty, of that little Knowledge you have, soon.

LV. *The same Day.* B. C. E. F. J.

He that once girt himself and wash'd his Disciples feet, tho' he be Master and Lord of all, tho' all Power be given him in Heaven and Earth; He now stoops to call. He sends Messengers. By them he invites ungrateful, unbelieving hateful Sinners; defiled contemptible Creatures, to partake of his Marriage-Feast. He the King of Kings, will take his Church into his Embraces for ever. He comes down to cloath her with Royal Robes, adorned inwardly with luminous Graces; Gifts and Presents, Treasures and Riches of his Spirit. Such shall be his Spouse, He the Bridegroom, says, Come; and the Bride will answer, Come, Lord, quickly, Come, my Joy, my Dove undefiled. Sit down with me in my Throne. Come all ye Chosen and Called. Mansions are prepared for you in my Palace. Come every one, take his Place provided. Can any of mine refuse the Invitation? Will any seek Excuses to tarry, and retard my Endowment? The Doors are wide open. The Ascent to this Palace is but short. No Difficulty to the Willing. My Angels wait to receive, and introduce you, to my Rooms of State. All things are ready. All the Furniture of my House, The Accommodations of it compleat. The Table spread. The Cadences of living Waters to delight you. No scorching Sun shall pierce there. No pinching Cold or Storm. The Foundation secure for Eternity. It is not streight there for any one. Every one enjoys as much, as if the whole were his. O tast my Wine, drink abundantly. No Excess of this; Summer-Fruits (that) never ceases. Cool Streams flow at hand. Sweeter Melodies than Birds. No interruption of your variated Pleasure. Should you not be Sick of Love, to such a Suitor? Should not you gasp, for such a Settlement? Draw not then away that Hand, which I beg of you. Your Heart will have Repose, when mine is open to you. My Viands are sweet, without cloying. No Fulness of Stomach at this Enjoyment. The slackness of your natural Spirit shall be remedied, lest any thing should, by continuance, fade. What weak Creatures ye are, that such poor Emblems must, of necessity be used with you? Try by Faith, and ready

ready Obedience; and ye shall know these were fine
 Shadows indeed, of what you'll find here in this Life.
 Allegorical it is; but it represents Felicity, to your pre-
 sent Frame of Body; as well as separate Enjoyments, in
 your Souls. The bodily Senses shall not so war conti-
 nually, against their Master. The Cares of this World
 will be excused: Great part of them might better be so
 now. Your Indispositions and natural Infirmities of the
 Flesh, shall be much less. The Curse, out of the Inferi-
 or Creatures, removed. No Meteor inclement any more.
 No disordered Seasons. No corrupting Air. No overbear-
 ing Torrents. No Cataracts from above. This shall be
 the Creating all things new, whereof my teeming Coun-
 sel is speedily to be delivered. Nations, all Nations form-
 ed a new to me, in a Day; this Day of the Lord.
 Behold, behold this Day; even to Your eye, henceforth,
 that awake and look wistfully, the Dawn does appear. The
 Fog of Infidelity, that for a moment obstructs, I will dis-
 pel. Happy they that are Sons of the Morning! That
 believe not as the World believes! look to me by Prayer:
 And ye shall be lightned.

LVI. *The same Day. B. E.*

Take no Fore-thought. In the
 Hour of your need, it shall be *This followed up*
 given you, what to do, and what *on some private*
 to say. Keep close to me, by firm *Discourse relating*
 Affiance. Tho' I suffer you to be *to foretell, approach-*
 tryed, I will not leave you to the *ing Troubles.*
 Will of your cruel Enemies. No
 danger shall seize you unwarned of me; And my Hand
 shall lift you up, when seemingly sinking. I will find
 you away to escape.

LVII. *Du Lundi 14 Juillet. B. E.*

Un grand Debordement de Joie vous va arriver, mes
 Enfants. Je vous ai mandé de vous trouver toujours dans
 la Rejouissance: Mais j'ai pitié de votre foiblesse. Je vous
 vois souvent sans l'Habitude. Je vous vas donner la Fa-
 culté sœur. Il ne sera plus dans votre pouvoir, de vous
 attrister. Les Transports de l'Âme seront détachés des
 Affaires, des Brouilleries du Monde. Les hommes vous

preparent des Afflictions : Mais **Moi** je vous donne une
 Paix inébranlable. D'où vient que vous doutez, quand la
 Tentation (se) présente. Vous ai je encore manqué,
 dans les Difficultez ? Les Montagnes disparaîtront : il
 n'y en aura point du tout. Toutes choses seront appla-
 nées, dans peu. Y a-t-il du Pouvoir, au Monde, qui peut
 contrôler le mien ; qui le peut surmonter ? C'est un
 Maître indigne, qui ne protège pas les Serviteurs Fideles ;
 même qui ne les récompense pas. Mais les Gages, les
 Recompenses, les Tresors, que je vous rendrai, n'ont au-
 cune proportion à ceux des Maîtres humains. Les
 Premices de mes Graces, c'est pour vous inciter de vous
 presser encore plus, pour la Source même. Je ne vous
 refuse aucunement. La Banque, tout est à vous. Je ne
 puis vous donner si largement, à cause que vous ne vous
 (pressiez, que vous ne vous) affamez pas, (comme un homme
 se) noiant, comme un Cerf, accablé. Des Cantiques je te
 mettrai dans la Bouche, mon Enfant, muet que tu es.
 Je te donnerai le Genie de mon Serviteur *David*. Ce
 sera un motif pour abatre & confondre tes Ennemis.
 Je t'ai déjà promis grandes choses : Mais il y reste
 encore, dans mon Dessein, à te donner. Les *Egyptiens*,
 qui vous poursuivent, seront englois de mes Jugemens.
 Le Mont *Sinai* vous paroitra dans peu ; Mais le Mont
Sinai n'aura plus de Terreur. Non ; Il n'aura que des
 Douceurs, des Beutez charmanes. Des Delices en tomberont
 de tous côz. Les Cotes en seront ornées, de toutes
 les Richesses de la Nature ; & de Grace : car c'est **Moi**
 qui l'ai prononcé, & qui le ferai. Il y aura, outre ce qui
 paroitra au dehors, il y aura, au dedans, des Mines in-
 ferutables aux autres ; Mais qui vous couleront d'elles
 mêmes. Des Ruissaux sortiront par tout. Il n'y aura
 plus de Disette. Des Esplanades d'arbres frugiferes.
 Des Allées d'Ombres garnies de Fleurs pour rafraichir.
 Des Eaux saillantes en haut, pour adoucir l'Air. Des
 Murmures agreables, au dessus de ceux
 (b) n'aura des Fontaines ou Oiseaux, (b) l'Har-
 monie de la Terre & du Ciel. Les
 Odeurs se presenteront par tout. C'est ici encore
 très peu. Les Joies, qui vous paroîtront d'en haut de mon
 Trone,

Trone, seront pour (vous) encore de beaucoup plus réjouissantes. Et si je le trouve à propos, que vous soiez dans les Prisons, il y aura tantôt un Ange, pour vous en tirer. Les Portes s'ouvriront d'elles mêmes. La Nuit vous paroitra un Jour plus lumineux, que vous n'avez encore vû. Vos Persecuteurs viendront, pour vous solliciter la Liberté. * Ce n'est plus * Il siffe, pour le Diable, (ni) les Méchans, qui pourront vous représenter la Joie. A vernnet, soiez-en assurez. Et demeurerez toujours fermes, & abondans en Foi, sur ma Parole.

LVIII. Monday, July 14. B.
Though the Seed sown did appears, it draws root downward; and the Effects will soon cover this City. I send you as Sheep among Wolves; but that side that I am on will prevail. They demand to see your Commission. The Seal is fixed to it; and the Authority of Heaven shall be legible very shortly on it. A little while, and he that shall come will come, and will be magnified by all his Friends, and upon all his Enemies. Were not all my Servants, the Prophets and Apostles, Patterns of Patience? If any lack, I am the God who gives Patience? You have need to provide it from me. And my Patience is never disjoynt from Consolation, nor can send Terror into the Hearts of my Enemies. Their Hands and Heads shall fail them. Feed on my Promises, as your best Cordial and Refreshment. I must also give you Memory and Faith, to build upon them. This beauteous Light of Gessen will be little comfort to those, whom I do not also give a spiritual Eye to. Fear not thou Worm. If the Munition of Rocks be thy confidence, thy high Tower to inclose thee, a Worm may be safe there from Devils and an Army of Men. Ah! If thou sawest the bright side of the Cloud, there would be no room for Jealousie. What hinders but want of Faith? If the dark side be nearest, the other speedily follows. And sure the Bond of God that cannot lie, never failingly responsible, sure that is of some value now. Oh! I must open thy Mouth, or thou art dumb to my Praise.

LIX. Tuesday, July 15. B.

Hasten; dispatch: for I will cut short my Work. I design it for a Whisper to well-disposed Minds. The more wilful my Voice shall from above deal withal. Every one has drawn a Root, that I must loosen. When ye know the things that are given you of God, your Joy will be more lively. You may know, when I teach you, without Pride. And to know your selves to be loved of God, and for ever also, differs from Heaven only in degree. Ye shall know by a Seal, that cannot be counterfeit. The knowledge that I have and do love you, is the foundation more of Joy, than all the Gifts that I shall bestow upon you. The Gifts indeed you shall find to be such, as I have never given, but to them that I love, and you shall know it. I give many Gifts, where my everlasting Love rests not.

A terrible overthrow of Buildings in this City; whereof no Warning but what I give thus. The sleepy shall be wakened, and then they will listen. I shall have no respect of the Grandees, nor of the finest Buildings: There will be a distinction of another kind. Happy those that can get, what they now disdain, the Company of my Servants. Learn to slight all the Sufferings (that) the Malice of Men can threaten you withal. Look, as if you did not hear; and think, as if it did not concern you. My words are choice Jewels. You do not prize them as you ought. O feed on them; you'll need no other Cordial.

Before they have done criticizing upon my words, they shall find them plain Truth. (a) Whence have these Men the confidence? say some. A cunning Roguery, say some, well contrived. We don't know how to confute it, say others. (b) Better rail in the lump, than go to examine particulars. O, say some, we Ministers must have a care what we say. The People will cry, if we talk too much, that we are in a fright for our own Craft. They say then; We must not own any Divine Authority; for that pulls us up by the Roots at once. We had best, say some, own there is something

(a) This was represented to his Spirit as the Speech of one sort of Men.
(b) This was as the Speech of another sort of Men.

thing extraordinary in it, though it does not amount to clear Inspiration.

(c) O the prodigious Stories, the monstrous Fury of some! Even those who think themselves something. *(c) This was as of a third sort of Man.*

Ay, among themselves they'll balk their Divinity for once, and say; Better cut their Throats, than let these things go, on thus: but then 'tis among themselves. An open Design to blow up the Church! A meer Contrivance of Fanaticks! Ay, we'll comment upon his *Latin*; We'll shew plainly it can't be the All-wise, that speaks such corrupt Stuff. That can't be a School of God's, that disagrees with the Rules of our's. I hear and shout you: Ay, and you shall be shouted, by pitiful despicable Creatures in your Eyes, e're long. * Well; many will say, * *This was re-*

we think it very fit matter, for a Day *presented as the* of Humiliation, to seek God in this *Speech of a 4th sort* thing, a National turning to him. Who knows? say these, not the learned, no, these among the People, a great Number will say, Who knows but? 'tis a sufficient ground for Humiliation. Therefore, for my part, say a multitude of them, I'll mind Religion more in my Family. These Taverns shall not have so much of that loose time, that is so precious now. Ay, say some; These Parsons are all alike: And if this was never so plain, nothing will ever persuade them, that any one has more of the Spirit than they themselves. Their pretended Arguments are but a Colour: They know the Kingdom of Christ will need none of Them. (a) As for the

open debauch'd and wholly Prophane, they say, You are mad all. Ay, this *(a) This was as of a 5th sort.*

Liberty of Conscience! Ay, this Liberty of the Press! We're (e'en) become an *Amsterdam*! We need a hundred *Bedlams*. Well, come, Drink about. Coxcombs! Our Religion, *Tom*,

is the best. (b) The Politicks will be much as a loss; in short, I'd have *(b) This was of a 6th sort.* them so: I'll teach them something

of

of Debate, about my Honour. Counsels, without consulting ever at all with Wisdom! But before they are gone far in their criticizing, they'll have another Bone to pick. The Papists, they'll laugh at all this. Thou shalt, my Child, turn thy Face towards them, and in a little time give them their Doom. It suffices for the present to publish.

LX. Die Mercurii, July 16. F.
De die in diem fidelis amicus advenio, brevi, sine intervallo cohabitare vobiscum, & Insignia Regalia imponere. Quis me vetat Magnatum Coronas, & vestes Patriciales dare? Pontificiales olim symbolicas, non magis honorabiles, & sumptu & venustate clariore dedi. Palatio & Templo adire meo aliis non decet, laudes meas digniter celebrare, & Regi Aeterno, coram Angelis omnibus & felicissimis Sanctis, Homagium hic in terris pompa conveniente facere. Thronum gradibus momento hoc ipso ascendam, postulaturus subditis *Allegeantiam*. Deo homogeneo Aeternali Omnipotenti, in semper regnanti. (a) Gladio ex ore
(a) *Brachium dextrum extendens vane quasit, tum etiam remur, quod palpando prensit.* convincam, aut [Gladio] in manu destruiam omnes. Imo in Throno non sessorus erit, antequam hoc (b) conclusum erit per totum terrarum Orbem.

(b) *Brachium quatiendo Iudicii opus indicat.*

LXI. Eodem Die. B. E. F.
Uxor (*perversa*), Ecclesiae figura, spiritui meo rebellis. Docilem, summissam rogo & jubeo. Agnosce, mihi clara, Dominum. Visne conjugem placidum, & tibi semper favorem habere? Maritus Regnum haereditario jure adeptus est. Ut sis ejus parriceps, & digna Domicilio & Palatio, & amplectibus & divitiis ditata meis, appropinqua. Gemmis & vestibus splendidioribus decorata. Obsequium praestare. Dominium meum confitere. Ego indulgentissimus tibi & manum tendo, & cor spondeo: Annulum sponsalem do. Tuus sum in perpetuum, Toro sempiterno. O dilectissima, unde est tardare? Unde est, unde est, ut nec paratum video, nec paraturam. Exsurge. Unde est ut non properas? Quid alia spectas? Quid me fugis? Alienam mihi te praebes?

Quis

Quis tibi gratior? Nonne mei meministi? Nonne redditum expectasti? Domum mihi trade; ornatam & magnificentem reddam: quin imo reedificatam volo. An tibi gratior habetur squalida, stercore immersa? Unde, quæso, tantum moratur mihi occurrere? Ex mea parte, omnia parata sunt. Si quisque se excusatum vult, Eligat. Volentes admitto. Non diu fores patulæ. Vox & Mariti & Domini definit. Sed quos indulgentia & suavitas mea non trahit, indignatio brevi excludat. Quid me postulantes Dominum diuturnum expectant? O felices admodum, qui deliciis domus meæ non recusant!

Row.

A City from the Desert: or Testimonies of the Miraculous Things lately come to pass in the German, verified upon Oath, and by other Proofs. Translated from the Original. The Second Edition. With a Preface by John Bay, Esq;

Prophetical Warnings of Elias Martin, here before one of the **DISSENTERS** of the Protestants, that had taken Arms in the German; or Dissenters, entered by him in London, under the Operation of the Spirit; and faithful-ly taken in Writing, whilst they were spo-

(103)

**BOOKS Sold by B. Bragge at the
Black-Raven in Pater-Noster-
Row.**

A Cry from the Desert : or Testimonials of the Miraculous Things lately come to pass in the *Cevennes*, verified upon Oath, and by other Proofs. Translated from the Originals. The Second Edition. With a Preface by *John Lacy, Esq;*

Prophetical Warnings of *Elias Marion*, heretofore one of the Commanders of the Protestants, that had taken Arms in the *Cevennes*: or Discourses uttered by him in *London*, under the Operation of the Spirit; and faithfully taken in Writing, whilst they were spoken.

E R R A T A.

PReface. pag. 6. lin. 29. read Prepossession p 13. l 28. or to pretend Book p 9. l 5. [Brightness], it l 13. shalt p 11. l 10. who ever p 13. l 3. sends l 16. God; p 14. l 9. you; O p 15. l 31. *Aminadab* p 17. l 14. then. l 16. Fancies p 20. l 3. guide in l 30. Word. You p 25. l 18. be, with p 26. l 25. Appointment. Every p 48. l 30. meanest p 49. l 20. it is, l 23. is it p 51. l 11. if p. 56. l. 34. ad modum. p. 57. l 2. omnipræsens l 3. Servorum. Mihi l 4. tenuissimo: Crede p 60. l 17. totum l 19. meæ demonstrata l 26. ordine p 61 l 31. Principum l 34. Die Julij p 62. l 5. exhilarans l 6. ambiente l 8. exitietur *In the Marg.* l 2. pendant que le proces se pladoit l 11. amici & p 64. l 29. quæ sæcula l 31. (creditis ne?) p 65. l 18. e manu p 66. l 10. patentes p 67. l 4. τοῦτο l 5. (ἀρχοντος) p 74. l 12. reduplica. Absit l 18. audite. Surgite. *In Marg.* Gladium p 85. l 21. natural Defect and of our p 88. l 28. Ἐυαγγέλιον l 30. τὴν ἀσφάλειαν p 90. l 19. dele tum comma tum punctum p 91. l 32. tantulla: Jubeo. *In Marg.* indicem l ult jaculo p 92. l 1. injicit p 98. l 21. grandes l 23. engloutis p 101. l 39. at a loss p 102. *In Marg.* quatit & prensat l 27. favorable l antepen paratam p 103. l 4. squalida

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the
 fifth of these is the fact that the
 sixth of these is the fact that the
 seventh of these is the fact that the
 eighth of these is the fact that the
 ninth of these is the fact that the
 tenth of these is the fact that the